

The Pentecostal Herald.

"AND THEY WERE ALL FILLED WITH THE HOLY GHOST." Acts. 2.4

REV. H. C. MORRISON, Editors.
REV. H. B. COCKRILL,

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SPECIAL OFFER.

THE PENTECOSTAL HERALD

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We will send the PENTECOSTAL HERALD from September 1st to January 1st to new subscribers for twenty-five cents. Four months for twenty-five cents! Splendid time to try the paper. Friends, call the attention of your neighbors to this offer, and take their subscription for four months. This ought to bring us thousands of names. This offer stands to September 10th.

THE PENTECOSTAL HERALD,

317 W. Walnut St., Louisville, Ky.

Rev. W. E. ARNOLD, Office Editor and Business Manager.

"OUR THEOLOGY—A WORD PERSONAL."

The theology of the editor of the 'Epworth Era' is that of the Methodist Church. He believes in and subscribes to the Twenty-Five Articles, separately and collectively. He has been accustomed to THINK; he was taught by men who held it to be one's duty to think—reverently, devoutly, but honestly. He has been set to lead hundreds of thousands of young Methodists who are studious, thoughtful, and loyal to God and the Church. The editor of the 'Epworth Era' believes in the inspiration and inerrancy of the Old and the New Testament Scriptures, in the new birth, the holy heart, and the blameless life. He was converted at the age of eight years, and uniformly teaches the necessity for the personal consecration of every one who would be a Christian. He also teaches to Epworth Leaguers the doctrine of the witness of the Spirit, and the privilege of all believers, even the youngest, to know of their acceptance with God. These doctrines he has never failed to teach. He believes, in the binding power of the Ten Commandments, and not less than in the others in the one which says: "Thou shalt not bear false witness."

The above is from Dr. H. M. DuBose, editor of the 'Epworth Era.' This statement of his theological views was inspired by our criticism of his address delivered before the State Epworth League Convention in this city a few weeks ago. It seems to be a denial of our allegations and broadly insinuates that we have borne false witness against him. We have only a few things to say. 1st. We have no means by which we may know what a man believes except by what he says. A man may say what he does not mean, or mean what he does not say. Taking his language as the basis of our judgment, we correctly reported Dr. DuBose's speech at Louisville. This we can prove by many witnesses. 2nd. If Dr. DuBose's statement as given above is intended as a complete denial of the points of our criticism, then it is a pity that Dr. DuBose is not a better master of language and that he so expressed himself as to lead so many of his audience to think that he held views just the opposite of what he now says he holds. And we state emphatically that persons, regardless of their views of the "second blessing," understood him just as we understood him. 3rd. But his statement is not really a denial of what we said. We did not say that Dr. DuBose did not believe in conversion—for some people; for old or hardened sinners; but we repeat that he did, both by statement and illustration, teach that children who have grown up in the church do not need to be converted—only edu-

cated. We did not say that Dr. DuBose did not believe in the witness of the Spirit, but we repeat that his speech, if it meant anything at all, discounted religious experience and placed religion upon a plane of humanism in such a way as to negative all that Methodism has stood for, both in teaching and practice, at this point. We are glad Dr. DuBose has been converted. We hope he still retains the witness of the Spirit. We trust that he will hereafter be more careful concerning the manner in which he expresses himself in the presence of the young Methodists whom he is set to lead.

THE KENTUCKY CONFERENCE.

Another session of this body (of which the writer is a member), with its pleasures and its sorrows, its glad features and its sad ones, its appointments and its disappointments, is a thing of the past. The session was held in the beautiful little town of Carlisle and the body was royally entertained, all denominations vying with one another in showing hospitality to their guests.

Bishop J. S. Key presided. Though occupying a place in the episcopal office for thirteen years, this was the first time that Bishop Key was ever with the brethren of this Conference. His presidency was eminently satisfactory. His utterances were wise so and brotherly, his decisions so clear and accurate, his ruling, so fair and impartial, and his spirit so kind and Christian, that only words of praise were heard from all sides. His address on education was well received and his charge to the class to be admitted on trial was very much to the point and greatly enjoyed. Nothing could have been more clear and satisfactory than his treatment of the doctrine of entire sanctification, under the questions, "Are you going on to perfection," etc. The old Wesleyan and Methodist view of this great subject was stated with great force and precision, yet in such a kindly way that opposition was disarmed and brethren who did not fully endorse his statements felt that they were the utterances of a good and sincere man, whose heart was in all that he said.

In substance he said: "We Methodists are peculiar in this, that we teach a doctrine called ENTIRE SANCTIFICATION. When we are regenerated, this is, as Mr. Wesley called it, initial sanctification. This work progresses and you come nearer and nearer to God, get more and more hungry until finally you are led to the place where you see there is perfect cleansing in the blood. By a supreme act of consecration and faith the soul then takes hold on the Savior for full salvation. His advice to those who professed this blessed experience to live it and to be sweet and patient, tender and pure, were timely and will bear fruit; while his counsel to those of the contrary view to let alone their brethren who were evidently striving to attain unto a better life will not be without its effect. At the close of the address when he welcomed the young men to a place in the Conference brotherhood, and the preachers present rushed forward to give them their hands, the scene was one we never saw on the Conference floor before. One brother said, 'I never saw it done that way before, but I never saw it done better.' One of the presiding elders remarked: 'I thank God that I have lived to see the day when a bishop planted his feet on the standards of the church and talked to a class of young men as did Bishop Key!' Throughout the entire session the kindly spirit and deep piety of the Bishop had the most pervasive influence upon the entire body. The brethren are glad Bishop Key was with them.

Several visitors were present. Bishop Isaac

Lane, of the C. M. E. Church in America, was there and made a stirring appeal in behalf of Lane Institute. The Conference responded with a collection for the school amounting to more than \$125.00. Bishop Lane's sermon on Sunday afternoon was thoroughly enjoyed.

Rev. G. D. French, of Morristown, Tenn., was looking after the interests of the American Bible Society. Dr. Tillett represented Vanderbilt University, and Rev. Cobb the Board of Missions. Rev. C. F. Reid, formerly a member of the Kentucky Conference, but now missionary to Corea, was warmly greeted by his old friends. Dr. DuBose was on hand and delivered an address at the anniversary of the Epworth League. We were in attendance upon a meeting of the Board of Education and could not hear the address, but we are creditably informed that he spent much of his time explaining and defending his theology. We would respectfully suggest that a thoroughly Methodist article does not need explanation and defense before a Methodist Annual Conference.

The statistics of the Conference show an increase of 651 members over last year.

The most interesting discussion of the session was that concerning the Publishing House. The following resolution was passed:

"WHEREAS, there hangs a shadow of opprobrium over the actions of the Book Agents, Barbee & Smith, in their efforts to procure the Publishing House claim, we, believing it necessary to the peace and prosperity of the church, respectfully suggest that they resign their positions as Book Agents of the Methodist Episcopal Church, South."

High ground was taken on the temperance question, and upon the subject of Sabbath desecration. By a very large majority the Conference resolved that intoxicating wine ought not to be used in the communion service and recommended that our congregations use the unfermented fruit of the vine. If there be any difficulty in getting this wine, we suggest that those whose duty it is to supply it, write to Mrs. E. O. Hagerman, Amber St., Louisville, Ky., who will furnish it upon application.

One of the sad features of the Conference was the trial and expulsion from the ministry and the church of Rev. John Reeves, presiding elder of the Lexington District.

Sixty years ago nearly every session of the Kentucky Conference had three or four arraignments and trials. Dr. Bascom and many others had to run the gauntlet and prove their innocence. This year it seemed that we were about to "return to the old paths" as four committees of investigation were appointed, but in only one case was a trial reported necessary.

Some of our readers are ready to ask, How is the cause of holiness in the Kentucky Conference? In reply to this question we would say that about fifty per cent. of the preachers of the Conference have professed the experience. Many others believe in the doctrine and are in hearty sympathy with the movement. But few persons are disposed to fight it openly, if at all, and there is very little of unbrotherliness manifested on account of one's views upon this subject. Some do not believe the doctrine, and some who have once enjoyed the experience have either lost it or grown cold and fatally conservative. It is generally understood, however, that when a brother becomes conscious of his need of anything he is at liberty to go to Christ and receive it at His hand, and when he has received it he is at liberty to testify to it. In the Conference love-feast Sunday morning we think more than half of the testimonies

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CONTRIBUTIONS.

CONSCIENCE.

REV. C. F. WILCOX.

There is a fable of an Eastern Prince who wore a ring which had the mysterious power of suddenly contracting and causing sharp pain whenever the prince was about to do wrong. There are no such rings, but God has placed in every human breast a monitor called conscience, which, according to its education, places all the issues of life on the basis of right and wrong.

Unless it has been deadened by repeated abuse, and refusals to heed its counsel, conscience is a faithful monitor. Whenever we are about to do or say anything which conscience condemns it will cry out, "Stop! Don't do that! Don't say that!" And if we go on and do or say what conscience forbids, then, though our bed be soft as down, we cannot sleep. Our table may be loaded with tempting food, but we cannot eat. We may be in the midst of delightful associations, yet we are miserable and unhappy. There is no suffering like that which an outraged conscience inflicts. As Byron said:

"No ear can hear, no tongue can tell
The tortures of that inward hell."

Under the terrible figure of the undying worm, Jesus pictures conscience as an eternal avenger, forever leading the lost soul through scenes of past transgression where there is no forgiveness. Imagination cannot conceive of anything more awful than such reminders of wrong where no restitution can be made. A young man, a stranger in the city, lay a dying at the hotel. The porter called a minister. The man of God went up to the bedside and bending over the dying one said, "My poor friend, can I do anything for you?" The young man started up with the cry, "Do! Oh, sir, can you undo!" In those last moments of life the memory of some great wrong he had perpetrated lay upon him like a horrid nightmare.

But the question arises, Is conscience itself, always a sure and safe guide? Many hold that it is. That if one lives according to the dictates of conscience nothing more is required. To live in all good conscience is to live aright.

But there are many illustrations in Scripture, and elsewhere, which prove that this theory cannot be held with safety under all circumstances.

When Paul stood before the council in his own defence, he gave a review of his life and told of his mad work as a persecutor of Christians. Ending up with the declaration, "I have lived in all good conscience until this day." This was the assertion that during that murderous period of his life there was not a moment when he could not say, "My conscience does not condemn, but approves my course." And yet, who will say that Paul was doing right?

Abraham told a falsehood to the king of Egypt. Jacob and David had more than one wife, but who will say that they had guilty consciences for these things.

We read the history of witch burning in Massachusetts, and we say, it was horrible, yet we must own that the colonists were sincere. How many honestly held to the divine right of slavery. The godly President Stiles, of Yale, once wrote to a friend in Africa offering to send a hogshead of New England rum in exchange for an able-bodied slave.

Dr. Trumbull, of the *Sunday School Times*,

also tells us that Rev. Nathan Strong, D. D., of Hartford, Conn., while in the active pastorate, owned and run a whiskey distillery. And that there are churches still standing in New England that were built out of the proceeds of lotteries duly authorized by the prayerful request of ministers and members. The time was, and not so very many years ago either, when it was the custom to have a plenty of liquors at dedications, ordinations, and settlements of ministers.

Who would tolerate such things now? And yet, we are not just to these people if we deny that they were sincere. They could say with Paul, "I have lived in all good conscience," and were not condemned for their conduct.

How shall we account for this? Let me answer by an illustration. Some years ago, an express train running at a high rate of speed plunged into the river through an open drawbridge. How did it happen? The bridge tender had set the proper signal, a red light, but the engineer was color-blind. To him that red light looked white, and as that was the signal for a clear track he rushed on only to meet death with scores of the passengers.

This resulted in an investigation; engine drivers, brakemen, switch tenders, etc., were obliged to submit to tests as to the correctness of their eyesight. It is said that from ten to twenty five per cent. of these men had defective vision. Some could not even tell the difference between a strawberry and its leaf, except in form, while many could see no difference in the varying shades of red and green and white.

Now, in the higher realm, the realm of conscience, a trouble akin to color-blindness affects a multitude of men and women. There are those among us, and a considerable number of them in the church, some of them in official position, who put darkness for light, bitter for sweet, and call evil good. People who can't see any particular difference between Sunday and any other day of the week; between going to church and going for a spin on the wheel; between the Bible and Sunday newspaper, or between the prayer-meeting and a card party, the communion service and a parlor dance. Can see no distinction between sharp tricks in trade and the golden rule. Nor can they see that one-tenth, at least, of their money and one seventh of their time belongs to God absolutely, and that He will hold them to a strict account for the use of the remaining nine tenths of the property and the sixth-sevenths of time.

Why can't they see these things? Because they are morally color-blind. And the sad feature of the trouble is, these people do not know that. The color-blind railroad employes would not believe their eyes were defective until presented with facts that were undeniable. And the men and women who are morally color-blind are sure that their moral eyesight is as good as anybody's.

When the question is asked, Is not conscience a safe guide? We answer, that depends on the conscience. Upon where the conscience has been, or is being educated. Whether in the realm of passion, or prejudice, or self interest, or by the Word of God and the Spirit of God.

Conscience was never intended to tell men what is duty. Its office is to tell men they ought to do their duty. It is not its office to tell us what is right. That knowledge must come from some source outside of the man, and that is "the Word of God." "The only rule, and the sufficient rule, both of our faith and practice." Paul said, "I had not known sin except through the law." That is, he would never have known that it was sin for

him to do certain things from his uninstructed conscience, but when the Word of God revealed the truth to him, he saw the wrong in matters he had regarded as lawful and dropped them.

From all this we learn that it is possible to live according to conscience, and still be nothing better than a conscientious wrong-doer. It is an awful thing to be serving the devil conscientiously. May you and I escape such a service as that. That we may, let us beware of rating conscience by human opinions. Too many people know no other standard. They are forever asking, whenever they are disturbed about any matter of conscience, "What is your opinion?" And if the blind trust to the leadership of the blind, both shall fall into the ditch.

Beware of allowing the customs of society to determine your course. If you are not careful you are likely to infer that black is white from the prevailing practices about you. To think that to drink wine, to dance, and play cards, and go to the theater must be all right because so many persons of respectability, and numbers of church members, yes, and even some ministers do these things.

But you must not allow these persons to map out your path. God is the source of moral light, you must get your eye on His Word, and by the help of the illuminating Spirit trace out your daily course to the skies.

The ship builders on the Clyde, take the finished ship fifty miles out to sea, away from all influences that might, in the least degree, deflect the needle of the compass. Then they regulate that delicate instrument for the proper guidance of the ship's pilot over the trackless waste. Would you sail with safety to the eternal harbor? Take God's word, get away alone with Him some portion of each day; keep yourself in fullest accord with the ten commandments, the Sermon on the Mount, the thirteenth chapter of First Corinthians, and the third chapter of the first epistle of John, and conscience will then be indeed, "The voice of God in the soul."

DALTON, MASS.

TEXAS HOLINESS UNIVERSITY.

BY PRESIDENT A. M. HILLS.

The first building of the University, one hundred and sixty feet long, fifty feet wide, and three stories high, is being rapidly pushed to completion.

The Board of Trustees met yesterday, August 24th, and decided to open the University to students Wednesday, September 27th, at which time the college year will commence.

The faculty at present definitely secured are:

President, Rev. A. M. Hills, A. B., Oberlin; B. D., Yale; teacher of Theology, Homiletics, and Bible.

Rev. George Ryder, A. B., B. D., of Montana, Northwestern and Chicago Universities; professor of Greek and Hebrew.

H. M. Hills, A. B., Oberlin University; professor of Sciences.

Mrs. Mamie Catching, of Cincinnati Conservatory; Musical Director and teacher of instrumental and vocal music.

Prof. Edward Cornish, B. S., of Asbury College and Indiana State Normal; Mathematics.

Miss Nellie Ford Hills, A. B., of Oberlin University; professor of French and German.

C. L. Hawkins, B. S., Indiana State Normal College; professor of English.

Mrs. Dollie Blanchard, teacher of English Branches.

The Latin will be taught by these professors until a desirable Latin professor is secured.

Tuition will be ten dollars a term or thirty dollars a year. Room-rent and incidentals five dollars a term for students rooming in a college building. Music will be twelve dollars a term to college students; fifteen dollars to students not otherwise connected with the institution. Table board will be one dollar and a half per week the first term, after that it is the purpose of the college to board the students at cost.

We shall give special attention to the great doctrine of Sanctification, with President A. M. Hills' "Holiness and Power," as a text-book.

We regard the spiritual nature of man as supremely important, and we aim to have a great religious school where a first-class, secular education can be obtained, without sacrificing faith in God and purity of heart. It is our inflexible purpose that Jesus shall be the recognized Head of this institution, and the Holy Spirit shall have the right of way in all things. We shall thus educate teachers and preachers of full salvation.

We still need, and most earnestly plead for, the gifts of God's people. We need thousands of dollars that we may erect other buildings that are essential to the most successful prosecution of our work. We can consistently ask for such gifts, for our institution is not owned by any private person or persons, and is not run for any man's private gain. It has been founded in faith and prayer, and is controlled by a Board of Trustees, simply and solely for the spread of holiness.

We need help also in furnishing the rooms in the dormitories. Twenty dollars will buy a modest set of furniture, bed, bureau, washstand, mattress, table and chairs. To any individual or holiness band contributing the above amount we will assign a room bearing their name.

The contribution of pillows, or feather beds that can be made into pillows, or books for our library will be a material help.

We believe that we shall offer pupils the most and the best for the least money of any school in the Southwest.

Send contributions to Rev. E. C. DeJernett, Greenville, Texas.

Give to us, pray for us, and send your children and friends for us to educate.

FROM NORTH GEORGIA.

REV. CLEMENT C. CARY.

The Camp meeting of the Christian and Missionary Alliance, held at Exposition Park, near Atlanta, has just closed, and the results on the whole are very satisfactory to those identified with this unique movement. Rev. A. B. Simpson, the head of the Alliance, was present the last few days of the meeting, and took an active part, while Rev. Stephen Merritt and Rev. Mr. LeLacheur were also in attendance. Many others were here, and were directly interested in the services.

Rev. J. O. McClurkan, our Cumberland Presbyterian brother from Nashville, was present one day, and preached a clear-cut, spiritual sermon on "The Old Man," and at the close, according to the old time custom in holiness circles, called up seekers after entire sanctification. He was on his way to Indian Springs Camp-meeting, where he will do most of the preaching.

The peculiar doctrines of the "fourfold gospel," held by the Alliance, were urged and advocated. If any one was neglected, or made less prominent than another, it was that of "Jesus, our Saviour," as it relates to sinners. The four things to which the Alliance holds, are Jesus our Saviour, Sanctifier,

Healer, and Coming King, and if any just criticism be made on them, it would be for their seeming neglect of the unconverted, and yet the answer might be given that these conventions are not primarily for the salvation of sinners, but for the edification of believers and the advancement of their missionary work. For the Alliance makes a specialty of work in heathen lands, having sent out numbers of missionaries, and having collected, it is said, from its beginning about one million dollars.

I could have wished at this meeting less attention had been given to their favorite dogmas of "divine healing" and "the premillennial coming" of our Lord, and more attention had been given to the "fulness of the Spirit" and to the salvation of sinners, after the fashion of old-time holiness conventions. But then this was their meeting, and not mine, and it was their way of doing things.

One service each day was given to "divine healing," and a special service was held one day for testimonies of those who had been healed through faith, and this service was followed by the anointing with oil of those who desired healing.

These Alliance people are deeply spiritual, students of God's Word, fully consecrated to God, and are intensely in earnest. The organization is undenominational, and interdenominational, and I do not see, as far as I have learned, that there is any tendency to disloyalty to the churches on the part of members composing the organization. I did not hear a word tending to undermine or break down the churches. On the other hand, what came to my ears was favorable to all church organizations.

The Alliance is not a church, and has no creed, while all its members are connected with Christian churches. Their only platform seems to be the "four fold gospel," as they call it. There is, however, a Calvinistic flavor to much they hold and teach, which underlies their view of Christ's second coming; and this crops out in their literature, for they have much alliance literature in the shape of books, tracts and papers.

Outside of the emphasis these people put on the peculiar work of the Holy Spirit in the hearts of believers, that which specially commends them favorably, is their strong missionary spirit and their very great liberality in contributing to the support of their missionary work. This work is peculiarly their own, and has no connection with the churches.

The climax of the camp meeting was reached on the closing Sabbath of the convention, which might have been termed "missionary day." The collection was simply marvelous in results, aggregating over \$18,000 for missions. This money came without any pressure being brought, and the people got happy while the collection was going on. It took four men to put down the subscription and count the money. No such collections for missions has ever been taken in these parts, and it stands out as something wonderful.

The voice of critics cannot break the moral force of this collection, nor alter the fact it stands as a witness in favor of men and women who have deep conviction upon missionary work in heathen lands, and who back up their convictions with the money. In this regard, they practice what they preach. And it will hardly do to speak in harsh criticism of their missionary methods until critics at least equal them in their deep convictions, their great zeal, and their liberality.

I am candid in saying that while I cannot go with them in their views on "divine healing" and the "second coming," their deep

spirituality, their missionary spirit, and their large gifts, make me feel quite small. As to these good people, I stand on the platform Jesus laid down, when John came to Him and said, "Master, we saw one casting out devils in thy name, and he followeth not us; and we forbade him because he followeth not us." (Some of John's descendants are now living.) Jesus replied to John, and laid down the platform on which I must stand: "Forbid him not, for there is no man which shall do a miracle in my name that can lightly speak evil of me."

Here is the ground I took when the Salvation Army visited this section, and this is the only safe and tenable ground for Christian people to take toward any movement or modern organization outside the churches.

At this writing, Indian Springs Holiness Camp-meeting is in progress, under the charge of Rev. G. W. Matthews, of the South Georgia Conference. Rev. J. O. McClurkan is doing most of the preaching, while Rev. B. F. Haynes has gone to his assistance.

ATLANTA, GA.

AN OBSERVATION AND A SUGGESTION.

BY T. J. PAINE.

I have just been reading in the HERALD how the Lord is blessing the people at the various camp-meetings in Texas this summer. How it makes my heart rejoice, and how wonderful is the growth of these holiness camp-grounds during the past few years. What wonderful forces go out from each of these every year for the promotion of holiness and right living among the people.

But I observe one fact which is both curious and painful. Although all North and Central Texas are becoming quite thickly dotted over with these holiness camps, I find only one situated south of Waco, which is at Georgetown. If there is a single holiness camp ground or other meeting in Texas, south of Georgetown, I do not know of it. Here then is the oldest part of the State, in point of settlement, a strip more than one hundred and fifty miles from north to south, and from three hundred to five hundred miles from east to west, without one of these holiness camp-meetings. The country is wonderfully productive, and is thickly dotted with farms and towns. This is truly the cosmopolitan part of Texas, since it contains thousands of Germans, Bohemians, and Mexicans, besides other thousands of negroes and their old masters, the Anglo-Americans. It is the Catholic stronghold in Texas, and needs a great sweeping revival of genuine Holy Ghost religion as much as any other part of the South.

I do not know of anything which so stirs up a section of country on the subject of religion as one of these holiness meetings, hence I propose that steps be taken soon to secure ground and make all other necessary arrangements for holding a great holiness camp meeting in South Texas, about next June. I would further suggest that some of the saints living in that section try to secure suitable grounds near Rosenberg Junction, or some other railroad center within fifty miles of Houston, and give notice through the PENTECOSTAL HERALD of what has been done, and ask for whatever means is necessary to prepare the grounds for camp meeting purposes. No doubt there is the geographical location from which to scatter holiness throughout South Texas.

May the Holy Spirit inspire such action as will lead to the establishment of a great holiness camp before next summer, and may great good result therefrom.

SMITHVILLE, TEXAS.

KENTUCKY CONFERENCE—Continued.

were clear and definite to the experience of entire sanctification as a second work of grace. We doubt if there is any conference in the connection where the lines are less frequently drawn upon this subject than here. Some of our best circuits and stations are filled by men who are in this experience and who preach it to their people, while most of our presiding elders are "second blessing" men. We here record our conviction that all this strife and conflict over this precious doctrine are not only unnecessary and unwise, but that it is inspired by the spirit of evil and can only be followed by evil results. Those who teach the doctrine should be kind and patient with their brethren who do not see eye to eye with them, while those who do not believe it certainly should not object to others seeking a second work of grace if they feel their need of it. No man should fail to preach what he believes is the truth of God, nor should he hesitate to declare in all sincerity and earnestness what God has done for his soul. But for the life of us, we can not see what there is in this doctrine to cause bitterness and division and strife. Preach the truth. Declare the whole counsel of God. Be true. But always do these things in a spirit of meekness, patience and love.

See the list of appointments on page 16,

The next session of the Conference will be held at Nicholasville.

The Holiness Movement in Harrison County Indiana.

A few weeks ago, in a called preliminary meeting for the purpose, the members of the M. E. Church, at Ramsey, Harrison Co., Indiana, who believe in the Bible doctrine of entire sanctification, as a second distinct work of grace, by faith in Jesus Christ through the Holy Ghost, subsequent to and distinct from regeneration, met and decided to call a County Convention to discuss the importance and advantages of a better system of work for the holiness movement in the county.

New Middletown was selected and the 26th day of August fixed as the time to hold the convention.

The pastor and trustees of the M. E. Church, at New Middletown, kindly tendering the use of their church for the convention work.

Rev. Dr. H. C. W. Dashler, of New Albany, Indiana, was asked, and cheerfully consented, to assist in the proposed organization, and at the same time, to take charge of the public preaching and religious services, Friday, the 25th at 7:30 p. m., and all day Sunday 27th, of said month. Under the leadership of different members of the convention, which he selected to conduct the different devotional services of prayer, song, praise and testimony, he was ably assisted, the Holy Ghost putting the seal of his approval upon all the different departments of the work, in clear demonstrations of power, especially in the membership of the convention.

But at the first service, there was a noticeable development of interest manifested by the local membership of the different New Middletown churches to only a very small extent. We were, however, much pleased and greatly encouraged to note a growing change for the better, by the second days' services in the increasing numbers and manifestations of interest, until the conclusion of the last service Sunday night.

While the members of the Methodist and other churches were not just then ready to go into a ten days' meeting, they were very earnest in their expressions of desire to have a special ten days' meeting at New Middletown just as soon as they could arrange for it.

Their request was granted, and a declaration made by them to proceed at once with their part of the preliminary work. Hence

as the result of the first movement of the kind everyone interested was much more than pleased, they were delighted. Praise the Lord! Hallelujah to the King!

THE REAL SECRET OF THE SUCCESS OF THE CONVENTION.

1. It was the introduction and earnest advocacy, by the preaching of the Word, through prayers and testimonies given by holy men and women, who spake as they were moved by the Holy Ghost, of the doctrine of entire sanctification.

2. That entire sanctification is a second work of grace by faith in the blood of Jesus Christ, through the Holy Ghost, that it is instantaneous always the moment consecration is made complete in the soul.

3. That opposers of sanctification and holiness unto the Lord do not oppose evangelists, ministers and laymen who preach and possess it, but God, who commands it. Gen. 17:1; Levit. 11:44; Deut. 18:13; Matt. 5:43. *Exhortations to Holiness.* Isa. 1:16; I Chron. 28:9; Romans 12:1; II Cor 7:1; Phillip 2:14, 15; Col. 3:14; Heb. 6:1; I Peter 1:22; II Peter 3:14, etc.

4. The people of New Middletown were permitted to see that the holiness people were in no sense indifferent to or opposed to the church as organized by Christ and advocated by His apostles, the fathers, and His ministers called and sent forth as His own chosen ambassadors. Hence the use of the church as a place to conduct meetings is everywhere desired, and the cordial cooperation of pastors and laymen, who believe that the gospel of Jesus Christ does save from all sin, together with all others who sincerely desire to flee the wrath to come, and to know Christ by faith, in the fulness of his power is sought, and they are warmly and most cordially invited to help us.

The Convention appointed a County Executive Board, composed of officers as follows, to wit. Andrew Davis, president; John Burger, vice-president; Lonnie Davis, secretary, Harry Welker, recording secretary, Alvey Welker, treasurer, all of Ramsey, Harrison County, Indiana.

The said County Executive Board were authorized by the convention to proceed at once to complete the work of organizing local league and prayer unions in all parts of the county where an active membership of seven may be found who will accept the doctrines of the gospel of Christ as above set forth.

VICE PRESIDENTS.

Mrs. Hezekiah Allen, Corydon; Jasper Lemmon, Rehobeth; George Johnson, New Middletown; Ida Hubbell, Palmyra; W. T. Langdon Elizabeth; Olive Crumell, Rehobeth; Mrs. Lucy Davis, Moberly; Mrs. B. McCray, Evans Landing. By the Executive Board.

ANDREW DAVIS, President,
LONNIE DAVIS, Secretary.

LAMPASAS, TEX.—Dear HERALD: Brother Averill and myself began our meeting at Lampasas August 15th, and closed the 26th. God gave us victory from the beginning, notwithstanding there had been some confusion about the meeting and some failed to come and camp on the ground that we expected to be there. But we learned more fully, that to be true to God, is victory. Hallelujah!

About forty saved and sanctified. The work was deep, and the saved and sanctified ones were very bright. Quite a number of striking incidents occurred in which God put His seal upon the work in a most marvellous way.

One night after I had preached and illustrated the fulness of the gospel from Sinai to

Calvary, reaching its fulness at Pentecost, a Baptist minister came and challenged us for a discussion; denying the baptism of the Holy Ghost—which threw everything into confusion. While he and Bro. Averill were trying to come to terms in the debate, I called the congregation to prayer, and the Spirit of God came in mighty power and sanctified a man gloriously, that had been at the altar for a number of days, but in the midst of confusion got gloriously sanctified, and the fire fell upon the saints. While they were laughing, crying, shouting and jumping, two hard sinners got wonderfully convicted and kneeled for prayer, and so the Lord put His seal upon the work, so all could see it was right.

Bro. Averill was taken sick, and was marvelously healed in answer to prayer and faith.

A man had been coming to the altar for salvation, but failed to get saved, until he went to a man and asked pardon for half cleaning out a well, for which he had promised to do good work.

Jewelry, roostertail feathers, tobacco and the many other things not becoming saints, fared badly. There was much straightening up, cleaning up, and earnest promising to live a more consistent, clean and godly life. Thanking God for the deep work in their own hearts, and the many things they had learned during the meeting that would be of great profit to them during life. Resolving to go from that meeting with a more fixed purpose to live for God and do more for humanity than ever before. To God be all the glory, for the Lampasas meeting.

JOHN A. GARDNER.

LAKE ARTHUR, LA.—Dear HERALD: This ends up four months spent in revival work in this country. I have used a holiness tent at points in my own circuit, and in assisting my brethren. We had glorious success at each place. Converted and reclaimed and sanctified by the dozens and by the hundreds.

A great revival wave of salvation fire, full and free, sweet and precious, is sweeping this country for God.

At Lake Arthur we had Rev. J. L. Morrill, of Georgia, in the lead, assisted by Rev. R. P. Howell, the pastor, and others. This camp meeting was grand and successful in doing the Master's work. Holiness is here, in all this country, to stay. I would give you an extensive write up of our camp meeting, but likely it has been done by Brother Howell before now, as we requested him to do so.

Yours in Jesus,

R. M. BLOCKER.

Longtown, Miss.

The Longtown Camp meeting was said by those in charge to have been the best this year of any held in years. The attendance was fine. Souls saved and sanctified by the score. Four young men called to preach. One young man sent, with expenses paid, to Asbury College. Fine order prevailed. A great interest awakened for next year's camp.

We never met finer souls than these attending this camp. The sisters and brethren in charge, were so good to us in every possible way, and gave us a most generous financial offering. We can never forget these precious saints. The power of God was wonderfully manifest. Especially was there a great turning unto God among the old, as well as the young men. We were told that never in the history of the camp was there such an awakening among men. To God be all the glory.

L. C. HALL,

MARY MCGEE HALL.

Camp-Meetings at Denton, Cisco, and Gordon, Texas. Rev. William Price. "The Holy Nation."

The Camp meeting at Denton this year for the first time, was conducted under the auspices of the National Holiness Association, Revs. C. S. Nusbbaum, Bud Robinson, B. W. Huckabee, and A. M. Hills doing the preaching.

The attendance and interest was good, the crowd at night filling the spacious tabernacle. The preaching was of a high order, and God honored the Word, souls being converted or sanctified at nearly or quite every service, though there was not that high tide of full salvation as was manifested at some other camps, caused, perhaps, by a lack of prayer on part of the people in attendance. The greatest meetings I have attended this season—Waco and Batas—at the twilight hour nearly every evening the voice of prayer and praise would be heard from nearly every tent, and the afternoon grove meetings, for men and women respectively, were well attended. Right in this connection I want to say, one characteristic of Bro W. J. Harney's altar work that very favorably impressed me was his frequent calls to prayer. Every few minutes, with few or many at the altar, and the workers busy, he would call out in stentorian tones, "Let us pray!" and, calling on two or three different parties, and sometimes on every Christian in the altar to pray audibly and at the same time, and they would hold on to God till the fire came down and souls sprang to their feet shouting aloud the praises of God at having found the "pearl of great price." At the Denton meeting seventy-five or one hundred people were saved or sanctified. The tabernacle, 60 by 80 feet, is located in a beautiful grove in the suburbs of the town, the topography of the grounds being very similar to the Scottsville, Ky., Camp, gradually descending as you approach the pulpit from the rear of the tabernacle, the descent being sufficient to give those in rear of audience a distinct view of speaker in the pulpit. A permanent restaurant has been recently erected, also airy, comfortable sleeping apartments for ladies. The grounds have been leased for ten years for camp meeting purposes to trustees of Oak Street M. E. Church.

Rev. R. L. Selle, P. C., comfortably housed the PENTECOSTAL HERALD representative at the parsonage. By the way, I want to call the readers' attention to the "Holy Nation," a 67 page booklet just from the pen of Bro Selle, in which the characteristics of citizenship in a holy nation, or rather, the Holy Nation, are graphically set forth—as to "National Meditation," "National Desires," "National Appearances," "Language," "Walk," "Methods of Work," etc., till, through God's own "naturalization processes," we become Holy Citizens. Read what Bishop Mallalieu says about this little book:

AUBURNDALE, MASS., June 19, 1899.

MY DEAR BRO. SELLE: Your "Holy Nation" has reached me. I have read it with great interest and pleasure. I wish it could be scattered broad-cast by the million all over the country. I am sure it would greatly profit multitudes who might read it.

Very truly yours, W. F. MALLALIEU.

The frontispiece is a splendid likeness of the author. Send ten cents to Rev. R. L. Selle, Denton, Texas, and get a copy. It will do you good.

CISCO.

I stopped off a few hours at Cisco, and dropped in on Bros. A. J. Willis and W. J. Ticknor, who are now conducting meetings in Rev. T. H. Corkill's (Ft. Worth) District, wherever possible.

These devoted brethren are literally going into "the regions beyond," "the high ways and by ways," the aesthetical places of earth, and inviting them to come. God is blessing their faithful efforts and giving them souls for their hire.

While at Weatherford a few days ago I had the pleasure of calling on Rev. William Price, who, for more than half a century, has been a preacher in the Southern Methodist Church, and for fifty years has enjoyed the experience of entire sanctification. Brother Price speaks in glowing terms of his early years in the ministry when entire sanctification, as a second work of grace, was the crowning glory of Methodism. It was my privilege to worship with this aged saint and his wife in their home. The Holy Spirit was present, and my soul was edified. Brother Price has been in very feeble health for some months past and it seems that he is

"Brushing the dews on Jordan's bank;
The coming may be near."

He is longing for the doctrine of holiness to be preached at Weatherford, and thinks there are many ready to sweep into the Beulah Land of perfect love. May his desire be realized before he goes hence.

GORDON.

On account of a mistake in dates I did not reach Gordon until the day after the meeting closed, much to my regret. Bro Bud Robinson told me it was a great meeting. The greatest he ever witnessed. Great in the wonderful manifestations of God's convicting, converting, and sanctifying power. Back in the hills a mile and a half from Gordon, under an arbor made of sorghum cane, with "just three boys" to lead, Bros. Bud Robinson, L. L. Isaacs, and L. P. Gibbs, God graciously saved or sanctified one hundred and sixty-two precious souls. Bro. J. W. Maddex has promised to give the HERALD readers a detailed report of this meeting. The abiding Comforter is with me.

COLORADO CITY, TEX. V. L. WILLIAMS.

Changed.

The camp-meeting of the Oklahoma and Indian Territory Holiness Association will be held in Guthrie, O. T., September 15 to 25th, (instead of Oklahoma City), at Highland Park, northeast part of the city.

Rev. B. S. Taylor will be in charge, assisted by Rev. G. L. Miller and Wife in charge of the song service. Everybody believing in "Holiness unto the Lord," and in a united, organized effort for the spread of Scriptural holiness, are invited to attend. Pray the Lord to set the camp all on fire of the Holy Ghost. Expect an old time Pentecostal meeting.

For any further information call on or write to D. W. Kellar, President, Guthrie, O. T.; or Mrs. Fannie Williamson, Secretary, Mulhall, O. T.

RITCHIEY, MO.—Dear HERALD: We had a very precious two weeks' meeting in Wilmington, Delaware. Had to leave at the end of that time to fulfill other engagement; but I left my tent standing and the work will be continued by a most blessed band of anointed ones, mostly Presbyterians. Just opening here in Ritchey, Mo. Next I go to the Presbyterian Church at Republican, Nebraska. Praise the dear Lord for continued victory in my soul, and in the blessed work.

In Jesus, E. F. WALKER

The PENTECOSTAL HERALD four months for 25c. Now is the time to get your friends to try the paper. Put it into their homes wherever possible.

Grayson, Ky.

DEAR HERALD:—We feel like sending you good tidings from this place in regard to a religious revival held here recently by Mrs. Anna Harrod. Her coming was known several days in advance of her arrival, and a great deal of gossip went the "rounds" concerning the expected "woman preacher," consequently there was a good audience to commence with.

The meeting began on the evening of the 3rd ult., and was a revival and a success nearly from the start.

During the entire meeting, with about three exceptions, she was greeted by a house full to overflowing. Some to learn and believe, others to gratify idle curiosity, others to catch the least word that they could magnify and distort into the most untruthful deformity, in order to have something to say against her, simply because she was a woman. Her plain gospel preaching touched the hearts of many at an early stage of the meeting, and as stated, it was a revival nearly from the start. Her preaching was remarkable for power. Believers were drawn close to her in the Spirit, on account of her earnest, plain, yet powerful way of delivering the message. The curiosity set were astonished, and the distorters confounded.

The meeting closed on Sunday, August 20th, and the closing exercises were pathetic and serious. The seventeen days' meeting of Sister Harrod will be long remembered by the faithful of this place, who appreciate her earnest, arduous work in the service of the Master, pleading for the conversion of sinners, for the reclaiming of the backsliders, and for the sanctification of believers.

The result of the revival in a spiritual way, was that seventeen souls were saved and thirty-two sanctified. Praise the Lord!

Besides this great work, the seed sown by Sister Harrod during her stay with us will yet bring forth good fruit. May the Lord be with her and sustain her in her arduous service in His cause, while here on earth, and in the better world may she wear the crown promised to those "who overcome," is the wish and prayer of her Grayson Friends.

"Kentucky Conference Committees Complete."

Since my letter of a few weeks ago I have received a report from every pastor in the Kentucky Conference who had not previously reported. This gives us an "Orphans' Home Committee" in every Methodist Church in the Kentucky Conference, for which we thank the pastors. Let the Louisville Conference do as well.

Sincerely,

E. S. BOSWELL, Agent.

Look at this Special Offer.

Two periodicals for the price of one.

THE PENTECOSTAL HERALD

—AND THE—

RELIGIOUS REVIEW OF REVIEWS

for four months for 50 cents.

Send your order at once. This offer applies to old subscribers of the HERALD that are paid up to date. The 50 cents will give them the "Review" from September to January, four numbers, and set forward their date on the HERALD list to January 1st. Do not fail to take advantage of this great offer. It will not be at your command very long. Send all orders to the

PENTECOSTAL PUB. CO.,

LOUISVILLE, KY.

HOLINESS AND THE CHURCHES.

A. W. ORWIG.

"I have somewhat against thee, because thou hast left thy first love." A most solemn charge! Although originally addressed to the church at Ephesus, it is equally applicable to many churches of the present day. Like the church at Sardis, they have a name to live, but are dead. Prayerless, lukewarm, worldly-minded, fashion-loving, mammon-seeking professors of religion infest many of the churches of the land, bringing disgrace upon Christianity, hardening men in sin and infidelity, and often proving stumbling blocks to such as might otherwise be won for God and His church. Surely many churches of the land have great need to repent and do their first works over.

A cold, backslidden, unsanctified church is shorn of her strength, and cannot truly hope to win souls for God and heaven. Catering to the world, such a church has lost sight of her great, glorious mission. She may, indeed, present an attractive ritual or service, but she is an abomination in the sight of God. Until she awakens from her sleep of formalism and sin, and until "holiness unto the Lord" becomes her watchword, she will remain weak, ineffectual, barren and a stench in the nostrils of the Almighty.

The church that ignores the doctrine of entire sanctification, or fails to receive it experimentally and practically, greatly dishonors the Lord, treats His Word with contempt, and casts aside one of her most effectual weapons. She commits spiritual suicide.

Oh, that God would mightily baptize all the churches with the Holy Ghost and with fire! How gladly He would do so, were they to put themselves in an attitude to make it possible. It is this baptism they need to clothe them with irresistible power, to give them victory in every conflict with sin and Satan, and to rescue souls from his cruel grasp. May the glorious day speedily appear when righteousness shall spread her snowy and peaceful wings from the rivers to the ends of the earth, and the glory of the Lord cover the world as the waters cover the great deep!

"Left thy first love!" Ah, what a sad charge! What a deplorable state! What a pitiable fall! How all such departures from the Lord must send a fresh pang to His loving heart! "He that hath an ear, let him hear what the Spirit saith unto the churches."

265 Woodland Ave., Cleveland, O.

Another Victory.

At Spring Lake Camp-ground, four miles from Homer, La., meeting opened August 10th, and closed August 20th. This is one of the most beautiful camps I have visited. It is situated in a grove of pine, oak and gum trees. Water from wells and springs, and a large tabernacle. That most excellent gentleman, Brother Moreland, and his wife, who are in charge of the boarding house, certainly know how to prepare for, and feed hungry people. No one can ever forget their good fare and the kind attention in that boarding house.

There are a number of cottages on the ground and you have so many invitations to the nicely furnished little homes and such good fare that one is loath to leave the place. Mrs. M. Z. Walker, the president of the association, is certainly the right one in the right place. She is one of those fine Christian characters that God is wonderfully using, and her kind husband spares no means

in his possession to keep the work moving.

Dear Brother A. T. Nelson, wife, and sons and their wives, and others are also the strong supporters and workers in this camp. Bros. Boyd and Brice and their families were camped on the ground pressing the battle. Oh, that the members of the railroad corporations were sanctified men like Brother Gale Boyd, in charge of the company's interest at Arcadia, La. Soon all railroad laborers would be attending religious worship on the Sabbath instead of running trains.

That dear man of God, Rev. R. M. Guy, of Meridian, Miss., was wonderfully used of God in the meeting. Preaching, praying, singing and shouting with tender love, burning zeal, unflinching courage and tireless efforts to reach souls.

Rev. S. J. Franks, of Waxahachie, Texas, with his faithful wife who travels with him, were also there according to engagement. Brother Franks is certainly a man of spiritual power, and one that has an insight into Bible truths. The Lord wonderfully helped us to labor together with a faithful band of workers. The singing was led by Bro. J. R. Morris, of Bluntsville, Ala., who has traveled with dear husband and myself, as singer and co worker in general, nearly two years, assisted by Miss Alice Curry at the organ, and a good choir, baptized with the Holy Ghost, and tongues set on fire to sing full salvation. It was said by many that the meeting was a much better one this year than either of the two preceeding this.

God came in convicting, converting and sanctifying power. To Him be all the glory. Satan would change his tactics, lay new plans from one service to the next, but God would put in his dynamite, tear up things, save and sanctify souls. Shouts of victory roll. Thank God for the Captain of our salvation, who leads his hosts and gets glory to himself.

At this writing, Bro. Guy and myself, with some other faithful workers, are in the battle at this place, Waldo, Ark. God is honoring his word in the saving and sanctifying of souls. My next engagement is Main Springs, four miles of Prescott, Ark. All the saints pray for us. Sanctified by the blood, and kept by the power. Hallelujah!

ELIZA J. RUETHERFORD.

A MOTHER'S INJUNCTION ON PRESENTING HER SON WITH A BIBLE.

Remember, love, who gave thee this,
When other days shall come,
When she who had thy earliest kiss
Sleeps in her narrow home.
Remember, 'twas a mother gave
The gift to one she died to save.

That mother sought a pledge of love,
The holiest, for her son,
And from the gifts of God above
She chose a goodly one.
She chose for her beloved boy
The source of life and light and joy.

And bade him keep the gift,
That when the parting hour should come,
They might have hope to meet again,
In an eternal home.
She said his faith in this would be,
Sweet incense to her memory.

And should a scoffer in his pride,
Laugh that fond faith to scorn,
And bid him cast the pledge aside
That he from youth had borne,
She bids him pause and ask his breast,
If he or she hath loved him best.

A parent's blessing on her child
Goes with this holy thing.
The love that would retain the one,
Must to the other cling.
Remember, 'tis no idle toy,
A mother's gift, remember, boy.

"Good Beginnings Make Good Endings."

You are making a good beginning when you commence to take Hood's Sarsaparilla for any trouble of your blood, stomach, kidneys or liver. Persistently taken, this great medicine will bring you the good ending of perfect health, strength and vigor.

Hood's Sarsaparilla
Never Disappoints

Clinton, Louisiana.

Dear HERALD: I have just returned home from Lone Pine and Sunset, La., where we have held two glorious meetings. The fire fell at every service. At the latter place there will be a holiness camp next year. I praise God I am not only scattering the fire, but God seems to be using me in establishing holiness camps. This will be the eighth in the last three years. God is so gracious to us in helping us spread this glad salvation! "His mercy endureth forever."

I returned home on yesterday and found one chair in the family circle vacant. The death angel had come in and borne away wife's mother. She "fell asleep in Jesus" the 20th of August, at 6 p. m. She has gone to receive reward from above. Her foot-steps and prayers will be missed—will never be forgotten. Twenty years she has prayed daily for me. We ask the prayers of all the saints in this hour of bereavement, that we may be faithful to meet her in the eternal realms above, where sorrow never comes, and where joy abides forever.

Yours in Him,
W. T. CURRIE.

"Origin of the Book of Mormon."

I have read and examined with care, "The Origin of the Book of Mormon," by Rev. S. J. S. Davis, and to my mind it is one of the most readable books on the subject of Mormonism I have ever seen.

He furnishes some remarkable facts, that the public will be pleased to know.

He seems to "have been born out of due time, and under Divine Providence to make much needed exposition of the true origin of the Book of Mormon."

This book should be in every American home. What a blessing to the deluded Mormon, if he would read it.

Once you have read the book you will appreciate it.

It contains one hundred and thirty pages of approved and valuable information.

J. T. RUSHING.

Pastor of Portland M. E. Church, South.
(25 cents per copy; liberal discount when ordered in quantities.)

We have just issued the "Experience of Rev. T. H. B. Anderson," as told by himself, in tract form and the friends of holiness will do well to scatter it broadcast at camp meetings. Also Bro. Morrison's tract, "Mr. Carnal Mind Gets Justice." Send to the HERALD office for these tracts.

"From the Pulpit to Perdition."

"I have read 'From the Pulpit to Perdition: or, Dr. Star and White Temple Church,' and wish to say it is a most wonderful booklet. I wish every intelligent person in America could read it in the next thirty days, especially the clergy of every denomination. I believe it to be a true picture (not overdrawn) of what many churches will be in the last day—clergy and all. I believe this book will be a blessing to every layman and preacher who reads it.

LUTHER R. ROBINSON."

For sale by the Pentecostal Pub. Co., price 10c.

SUNDAY-SCHOOL LESSON.

SUNDAY, SEPTEMBER 17, 1899.

Power Through the Spirit.

Zechariah 4:6. "Not by might, nor by power, but by my Spirit, saith the Lord of hosts."

REV. W. B. GODBEY.

The Hebrew here shows up the fact that it means human power,—*e. g.*, armies, citadels, and fortifications, such as the nations of the earth depended on, *i. e.*, human resources indiscriminately. O, what an egregious, grievous mistake. There is no power in all the universe, but the Spirit of God, for God is a Spirit and the Holy Ghost is none other than very and eternal God. The very word church, *ecclesia*, from *ek* out, and *kaleo* to call, means the-called out, hence the true church of God in all ages consists of the human spirits who have been called out of the world by the Holy Spirit and separated unto God. In the very nature and constitution of God's church, the Holy Ghost is the only ruler. The reason why all the churches in process of time apostatize, become worldly, lose their spiritual power, wander away from God, fall into the hands of the devil and become his greased plank on which to slide people into hell, is because they yield to satan's temptation and depart from the primitive simplicity of the pure, spiritual apostolic church, thus inaugurating human government and of course, in that case invariably the institutions of men follows a logical sequence superceding the pure simplicity of the divine institution as revealed in the New Testament, in which there are but two officers, the *episcopos*, *i. e.*, the bishop or pastor, who is not a bishop at all in the modern sense, but simply the spiritual leader of the holiness band constituting the ecclesiastia of the apostolic age; and the deacon who, while like all the members filled with the Spirit, preaches the living word much like the pastor, but in his official capacity has charge of the temporal interests of the church; meanwhile the eldership, including the brothers and sisters enjoying the graces of spiritual seniority, constitute a board of counsel, wise in the things of God and conservative of the general interest, both spiritual and temporal. The reason why the Holy Ghost has departed from Romanism long ago and consecutively, especially in these latter days, all luminous saints to their sorrow recognize His departure from the great Protestant churches, is because they have supplanted His authority, office and prerogative by human officers and institutions, thus treating Him with depreciation, contempt and actual insult conduively to his temporary departure, and as matters under predominant worldly and satanic influence get worse and worse, His final abandonment of the organization to Diabolus, who has long been coiling his network around us like the spider deluding the silly fly into its web, whence it is never extricated, but miserably and hopelessly perishes. As dead people are destitute of feeling as well as all the senses, they do not recognize the painful absence of the Holy Ghost, but periodically pass through the forms and ceremonies of dead legalism, vainly flattering themselves that they are paragon saints, heaven-bound, while the black lasso of damnation is already round their necks and a merciless devil holding the other end and leading them down to hell. Good Lord, help us to remember that the Holy Ghost is the only power and availability in all the world. In mercy deliver

us from the seductive delusions of human institutions, learning, culture, artistic splendor, costly edifices, hireling choirs and ministers, vain substitutes for the Holy Ghost, who, by carnal policy, human impudence, pride, vanity and worldliness, has already been alienated away. The only hope in all these cases is to come down low in the dust, repent in sackcloth and ashes, get saved, sanctified wholly, filled with the Holy Ghost and then let Him reign in heart and life without a rival, and rule our worship without the slightest infringement on His sovereign power and authority. Oh reader! I beg you heed the proclamation of your Heavenly Father in this lesson: Let all your magnificent air castles go by the board. You need nothing but God, the Holy Ghost, in illumination, conviction, regeneration, sanctification and perpetual abiding, occupying your soul and body as His temple in which no enemy, *e. g.*, pride, vanity, worldliness, temper, passion, lust, or any species of evil is permitted to mar the benignity, contaminate the purity or becloud the splendor of the heavenly administration, filling your soul, spirit, mind, body and life with an effulgence undimmed by satanic intrusion, unabated by worldly intrigue and compromise, but shining on with undimmed splendor only to be eclipsed by the ineffable glory bursting on you when, with a triumphant shout, you leap through the pearly portal.

Carthage, Miss., Camp-Meeting.

The Carthage holiness camp-meeting commenced August 11th and closed Sunday night, August 20th. Brother J. L. Morrill, of Cartersville, Ga., did the preaching, except three or four sermons by Rev. M. L. White, the pastor of the Methodist church at Carthage. Rev. T. L. Mellen, P. E. of the Forest district, just out of a sick-bed, attended the first service held by Bro. Morrill and enjoyed it very much, but before dinner was again taken sick and was compelled to leave the campground and was confined to his room at the Arlington hotel, where he was well cared for by Col. F. E. Williams and his son Paul, receiving the best medical attention from that Christian physician, L. H. Howard. It was a sad disappointment to Bro. Mellen, who had been fondly anticipating the pleasure of attending and helping in this meeting, being in hearty sympathy with it. The meeting was a glorious victory from start to finish, many precious scenes being witnessed that will live in the memory of all who were present. Bro. Morrill is a close preacher, using God's wonderful truths to dig down in the consciences of men and women as the skillful surgeon uses his knife to reach the diseased spot. Convictions were the deepest we ever saw at this camp. The conversions, sanctifications and reclamations were clear and convincing. We leave it to the Lord to keep the count on the number. We were too busy to attempt it, many over one hundred, though. The closing service was simply glorious. The singing was in charge of that sweet-spirited and accomplished musician, Miss Effie Jones, assisted by her sister and others. The association is on a better footing than ever, and the camp is proving a blessing to the church people of Leake and other counties. Bro. Morrill will hold the next meeting next August. The attendance was large this year.

Yours for Christ, GEO. H. COLE.

From Bro. Godbey.

All going with me to the Holy Land on the steamship Friesland of the Red Star Line, write to Cook's agent, 251 Broadway, New York City, to secure you a berth, lest you be crowded. God bless you all.

W. B. GODBEY.

A NEW BOOK.

"PERSIA AND THE PERSIANS,"

—BY—

REV. B. L. SARMAST.

A living picture of Persian life. Gives information concerning the customs of the people, also an account of their religious and social characteristics. The proceeds from the sale of the book go to the support of Bro. Sarmaast while preaching the gospel in his native land. The book is well worth the price and by purchasing the book, you will help a most worthy cause.

\$1 00 per copy.

Order one for yourself and get your friends to order.

PENTECOSTAL PUBLISHING CO.

Vernon, Tenn.

DEAR PENTECOSTAL HERALD: Rev. Lewis Powell and the writer closed a gracious meeting at Grange Hall, Cumberland Circuit. The Lord was with us, and, after a hard fight, Satan lost about forty souls. Glory to God for the victory! We left Bro. Tom Aldred with the pastor to continue the meeting, and started for Vernon. On my way to Vernon I stopped at Goodrich, where Bro. Cherry was helping Bro. Hinson in a meeting. I was invited to preach that night. The Lord came down in power, and five souls were converted. Two of them joined the church the next night. Hallelujah! Satan is losing souls! I am at Vernon now. At the opening service yesterday morning the house would not hold the people—the windows were crowded, and some went away disappointed. Two souls came through—one saved, one sanctified. The people here love the HERALD. I find it in the homes. Bro. Powell comes to-day and the work of the Lord goes on. Dear saints, pray for us that God may give us great victory. Yours hid in Christ, F. C. GUY.

AUGUST 28, 1899.

Ebenezer, Mo.

God is wonderfully blessing this camp. Last night the vast auditorium was jammed. Conviction so deep that altar filled, then a second altar made; it promptly filled, then conviction so deep men begged for mercy, and altars were also made in the audience. Seekers everywhere. Holy Ghost convicts, salvation rolling, and we are on victory side. This is the sixth day here with this people. Tide rising. Glory!

We hold union tabernacle meeting in St. Louis, at 21st and Washington Avenue, in large tent, September 1st to 10th. Pray God to give us great victory.

We are arranging our fall slate, or will soon. We go to Texas, Kansas, Missouri, and Illinois. Yours in full salvation,

WEBSTER GROVES, MO. HART & MAGANN.

Many, Louisiana.

We have just closed a great meeting at New Hope, on Brother J. S. Sanders' work. Over a hundred professions of conversion, reclamation, and sanctification. Twenty-nine additions to the church. Our co workers were Bros. J. S. Sanders, R. M. Blocker, R. P. Howell, A. R. Hodges. There were wonderful displays of God's power—shouting weeping, laughing. The people of this section had never seen anything like it before, and many stood and looked on wondering. On Sunday, at close of meeting, had sacrament. Baptists and Methodists came to the Lord's table and partook of His broken body and blood, having been baptized into one body by the Holy Ghost. To God be all the glory. Yours in Him, W. W. TUCKER.

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ENGLISH METHODISTS AND THE LIQUOR TRAFFIC.

REV. LUCIUS HAWKINS.

The American people are not in a condition where they can boast very loudly of their temperance principles or practice. With a quarter of a million of saloons; with distilleries and breweries sufficient to manufacture all the whiskey and beer the saloons can sell; with over a billion of dollars worse than wasted every year for liquor; and all the way from fifty to a hundred thousand souls sent every year to a drunkard's grave and a drunkard's hell, we are not in a position where we can with much consistency or modesty criticize other people for their relations to the liquor traffic. And yet it may not be unseemly for one whose active campaign against this gigantic evil extends through half a century, to say a word with reference to the attitude of other people to this subject.

The British Wesleyan Conference recently held its annual session in London. It may not be generally known in this country, but it is a fact all the same, that the Wesleyan Methodist church in England, not only admits liquor sellers to membership in the church, but appoints them as officers, as trustees, stewards, class-leaders, exhorters, local preachers, Sunday school superintendents, etc. Some of the preachers in the conference have had their eyes opened to the utter inconsistency and wickedness of such procedure, and at the recent session, one of them, Rev. Thomas Champness, offered the following "opinion":

"That in view of the dreadful results of drunkenness, and the way the drink traffic is injuring the home and church life of our country, this conference is of opinion that no Christian man should manufacture or sell intoxicating liquor."

One would suppose that such an "opinion" would receive universal endorsement from a body of Methodist preachers, in the closing days of the 19th century, and be unanimously adopted. On the contrary it elicited a hot discussion and was overwhelmingly defeated, and in its place the following milk-and-water affair offered by Rev. Dr. Stevenson, was adopted in its stead:

"The conference rejoices in the rapid spread of temperance convictions and practise in the Wesleyan Methodist Church. It urges our people everywhere to promote all well-considered temperance reform, and confidently anticipates the ultimate triumph of temperance principles, but it declines to pronounce an abstract and indiscriminate opinion upon the action of individual Christians."

Concerning this matter the London *Methodist Times*, edited by Rev. Hugh Price Hughes, the retiring president of the conference, has a lengthy editorial from which I make the following extract. The *Times* says of the proposal to exclude saloon keepers from offices in the church, that—

"this particular proposal is absolutely impracticable. Unfortunately, at present the

liquor traffic is so intertwined with every phase and aspect of human society that it is impossible to deal with it in this rough and ready way.

"There are parts of the country, like Burton on Trent [where are the great Bass Ale breweries], where a rigid regulation of this kind would simply shatter the church. Friends must also bear in mind that a great church can not limit a general statute to one particular locality or nation. If this regulation were adopted it must be immediately applied to France, Spain, Italy, Germany, and every country in the world where temperance sentiment is not as advanced as it is here, and where the liquor trade is exceedingly different in its character from the trade that we know in this country.

"There never was an instance in which the parabolic warning of our Lord was more needed. Here the tares and the wheat are so inextricably involved at present that you can not fiercely pull out the tares without doing irreparable mischief to the wheat. All that our extreme friends desire will be achieved if they do not attempt to force the pace, to find out short cuts to the millennium, and to employ novel methods which, instead of accomplishing the object they sincerely desire, will introduce strife, bitterness, and division into the church, and put back the temperance cause for generations. We beg them, therefore, not to destroy the existing unity of the temperance party, and to co-operate heartily with the rest of us in the use of those great moral forces which Christ has placed at our disposal, and which, if we are self-restrained and moderate, will more and more achieve the great objects that we have in view."

Such pettifoggery is tiresome, to use no stronger term, and it is no wonder the liquor power has its deathly grip on the throat of the church, when such apologists of the infernal business can be found among the leaders of the church.

All of which shows that the Methodist preachers of England are a hundred years behind John Wesley on this question. He said liquor sellers were driving his majesty's subjects to hell like sheep. Is it to be supposed that John Wesley would have appointed saloon-keepers as leaders of his bands, or that he would have allowed them to be members of his bands at all? It is not a supposable case.

I suppose that one reason of the hostile attitude of many of these English Methodist preachers toward the cause of temperance is that they are not total abstainers themselves, but make use of wine and beer as a daily beverage.

As I have already said, we Americans have nothing to boast of in our relation to the liquor traffic. It exists to day because of the criminal indifference, and inactivity, and bondage to the behests of the old political parties on the part of the churches. The churches have had it in their power at any time in the history of this country to have swept the whole infamous business out of existence, so that there would not have been a distillery, nor brewery, nor saloon in the whole land to-day. And for the existence of each and every one the churches are responsible. Nevertheless we are not quite as benighted on this subject as our English brethren. For the most part we have the traffic outside the churches. Probably no evangelical church in this country would admit a liquor seller or liquor drinker to membership in the church, much less to appoint any such person to any official position in the church. We can hardly conceive of a saloon-keeper being appointed as a class leader, or steward, or deacon, or elder, or Sunday school superintendent. And yet that seems to be the practice with Englishmen. Is it any wonder the churches have no more influence on the world when they are so mixed up with the world?

MONT EAGLE, TENN.

Wayne Circuit.

God is wonderfully blessing us. At Mt. Union we stormed Satan's fort with the holy word of the gospel for five days, and had large crowds. One clear conversion on the last day, and many seekers at the altar. We had to leave for Keen's Chapel, where God poured out his richest blessings upon us. Five girls were gloriously converted on the 9th day of the meeting. It thrilled the community. Some were reclaimed and sanctified, and eight united with our church, amid great shouting in God's camp.

Our meeting at Smith's Bottom was held in the school house, and lasted six days. Twenty-one seekers were at the altar at one service. Several conversions and renewals. Three additions to the church. Conviction of sin prevailing. Had to close too soon.

At Mt. Pleasant we protracted ten days. Much opposition to the truth, but victory came gloriously. One converted on the third day. On the 9th day we had a great Pentecost. Altar full of penitents. Suddenly the Holy Ghost fell on the mourners, and a great time of rejoicing was had. Eighteen souls were gloriously converted. I never saw its equal in all of my ministry. Twelve joined the church and were baptized. Satan is mad, but we shout on and expect other victories.

BETHESDA, KY.

M. M. HUNTER.

Outpouring at Arlington, Ky.

Dear Brothers and Sisters: About ten days ago I pitched my tent here at the invitation of the pastors of the M. E. Church and the M. E. Church, South. God has been with us in a remarkable manner. The altar is full of seekers. Between twenty and thirty have professed to have found peace with God. Prejudices have given way, and some of the bitterest enemies of sanctification have acknowledged their mistake in opposing this precious doctrine. Hearts have been melted, and we expect still greater things in His blessed name. I never felt my weakness more and the power of God greater. Brethren, pray for me. I have been in the evangelistic work thirteen years and desire to be faithful until death. I trust Him for wisdom to win souls. Brethren who desire my assistance, write me at Bardwell, Ky.

J. H. COLLINS.

Notice.

There will be sent to each minister, layman and accepted visitor, a card, giving the name of the place where he is to stop. Please bring the card with you, and be sure to write your host when you will come. Do not expect the committee on homes, to meet you. Where your host does not meet you with conveyance (many have none) the livery stable hacks will carry you at reduced rates to your homes.

There are only two trains a day, 12:20 p. m. and 6:20 p. m. They make close connection at Glasgow Junction with trains going North and South.

T. C. PETERS.

N. B. Let the undergraduates and examining committees not come till Monday.

PRESCOTT, ARK. — Dear HERALD: We closed a meeting at Wallaceburg, Ark., Aug. 30th. Had a good meeting. Began camp-meeting four miles from here, September 1st. Brother Crow, pastor at Wallaceburg, is raising a club for the paper. Praise the Lord, salvation is rolling on. Amen!

S. J. FRANKS.

Notice.

ALL pastors and people desiring evangelistic help, address Rev. F. D. Van Valkenburgh, Homer, La. He is all right every way, and will do you all good. God bless you and him!

W. B. GODBEY.

EDITORIAL.

REV. H. B. COCKRILL.

THE KENTUCKY CONFERENCE.

The session of the Kentucky Conference just held at Carlisle, Ky., was certainly one of the best of all the seventy-nine years it has been in existence. Bishop J. S. Key presided. Everyone apparently fell in love with the Bishop at once, because of his kind and gentle manner, and his evident fairness in every issue inspired all with perfect confidence in him as a holy man and worthy chief pastor. While he plainly stood for the Wesleyan and Scriptural doctrine of sanctification, to the great delight of the advocates of that doctrine, he delighted the opposition by giving them some good advice as to how to profess it, and the necessity of living it. We have never seen a better feeling amongst the brethren over this mooted question than now. Those who have heretofore opposed the doctrine most persistently show evidence of a much kinder attitude, and those who have so persistently advocated it show evidence of much greater patience toward their opposers. At the same time we believe that those in the experience have a deep purpose in their hearts to push this doctrine of Methodism with more vigor than ever.

Our Conference love feast was a grand success. The justified and sanctified testified, each with unction, side by side, without a single spat or insinuation, and all seemed happy over the clear and ringing testimony of Rev. C. C. Fisher, President of Millersburg Female College, who entered the experience of sanctification about six weeks ago, at Wilmore Camp meeting under the ministry of Dr. Carradine. Bro. Fisher's school promises to be large this year, and we sincerely believe that the two great doctrines of Methodism—justification and sanctification—will have right of way there.

The talk of Bishop Lane, of the C. M. E. Church, before the Conference, and his sermon on Sunday afternoon were exceedingly well received. At the close of his talk one hundred and twenty-eight dollars were laid on the table (negro style of taking collections) as a free will offering to help furnish Paine and Lane Institute.

After his sermon and during its delivery the people were in a fervor of holy joy and the responses were almost if not quite as hearty as his own brethren would have accorded him. His theme was "Loss and Gain," from the text, "I have suffered the loss of all things and do count them but dung if I may win Christ."

After eight years as a local preacher, most most of which was spent in the evangelistic field, I have been readmitted into the Kentucky Annual Conference and will take an appointment with my brethren. I do not know where my field of labor will be next year as I had to leave Conference before the appointments were read, but whether a good or bad one (speaking after the manner of men), I expect to go to it with joy and by the help of God do my whole duty.

I do not wish my friends to think that I have lessened my zeal for souls or for the great doctrine of holiness. I hope to continue in Paul's admonition to Timothy, "Make full proof of thy ministry, do the work of an evangelist."

Our Kentucky Conference preachers never seemed to be in a better condition, spiritually, than now, and we are expecting great things

the coming conference year. Soul-saving, its importance and necessity, was stressed by Bishop Key.

GULLEY, ARK. — Dear HERALD: Many anxious hearts looked forward to the Philadelphia Holiness Camp-meeting appointed to be held August 18-28. The time came, and with it Rev. H. G. Scudday, evangelist, of Tyler, Texas. Rev. U. E. Ramsey, evangelist, of Caseyville, Ky., was also expected, but could not come as he was engaged in revival work in Northeast Arkansas. Many of his friends were greatly disappointed when we learned he would not be with us. In preaching ability Brother Scudday was fully equal to the demands of the hour. He is a logical and pleasing exponent of the Scripture. He is also a good singer, an excellent soloist. Many hearts were stirred under his telling solos. He was much assisted, and well, by Rev. Henry Jones, of Wild Cherry, Ark. This brother is rapidly taking rank as a preacher. Call him to assist you in your meetings. Dr. Ed. Sullivan, of Calamine, Ark., was with us, though afflicted with an ugly boil on the upper lip. He is a workman that needeth not to be ashamed. As a layman he preaches well, is mighty in exhortation and powerful in prayer. He is a traveling dentist and often comes in when you least expect him. He relieves the suffering, by pulling and repairing teeth, preaches and exhorts and prays publicly and privately, and with his money relieves the needy. God has raised him up at an opportune time to press the battle for holiness. Rev. M. B. Umsted, of North Little Rock, was with us a day or so, and preached once. In that sermon he said "regenerated man ought to have more love for God and more respect for himself than to defile his body, which is the temple of the Holy Ghost, by the use of tobacco in any form." The following evening a member of the Christian Church, seventy years old, handed Bro. Umsted his tobacco, saying, "I am done with it. I know what tobacco cost me annually and I intend to spend the amount in the spread of the gospel."

Rev. J. W. Due, P. C., of Oxford Circuit, M. E. Church, and Rev. J. J. Alexander, a superannuated preacher of the M. E. Church, South, were with us in sympathy and prayer. In every service great prominence was given to the Word. The preaching was so close and pointed that several professing the grace of entire sanctification were constrained to make a confession of their faults, and thus they were led to higher altitudes in their experience. Sinners were convicted, backsliders were reclaimed, and quite a number were led to seek and obtain the experience of entire sanctification. We were greatly edified and more firmly established in the great truth—the entire sanctification of God's children.

The testimonies were clear and helpful, and it was noticeable that there was unity in the experiences of members of the Presbyterian, Christian, Baptist and Methodist Churches. Don't this fact prove conclusively that "this is the will of God even the sanctification" of all these churches. This being our first camp meeting, it is felt and believed that this was a time of seed sowing and that the future will ripen much fruit.

In a beautiful grove of forest trees near the old Philadelphia Church, the mother church of this country and contiguous to the cemetery where sleep many of the fathers and mothers of pioneer days, the crowds assembled at the tabernacle and heard gladly the doctrines which prepare men for living holy lives here and for being glorified in heaven.

The neighborhood is truly a fitting place for the first holiness camp-meeting in the country. Possibly the oldest high school in the State, or at least one of the oldest now advertised for its thirtieth annual session, is located in a stone's throw of the tabernacle. The beginning is auspicious, may the continuance be triumphant, and all the glory be given to our Christ. On with the revival.

RANSUM GULLEY,
F. R. NOE.

From Brother Godbey.

Terrell, Texas, Camp meeting, August 8-18, was well attended and signally blessed. Every altar call receiving a blessed response, and souls saved and sanctified day and night. Revs. Clarence B. Strouse, of Salem, Va., Aura Smith, of Selbina, Mo., and others preached with the Spirit and the power. This is one of the great and growing camps of the Empire State. Whereas Texas has been the scene of a desolating war waged against the holiness movement and evangelist, we were happy, this year, to find the battlefield silent and no enemy in sight, the Morrison case, doubtless, having much conducted to the cessation of hostilities. Truly Bro. Morrison fought the battle for a thousand evangelists then in the field, and ten thousand more speedily to follow.

In the Terrell Camp, Rinehardt and Washkorn are the Daman and Pythias, others nobly rallying round them.

"From the Pulpit to Perdition," an anomalous tract (written by Bro. Morrison, as all who know him will recognize), is of sterling value. Its awful burning truth, though clothed in fictitious drapery, is of infinite importance to the multitudes of preachers and congregations this day in that appalling dilemma, that every lover of Jesus and human souls should do his utmost to circulate it to the ends of the earth. Millions would be eager to read it if they only knew what is in it. God speed it around the globe.

"Second Coming of Christ," is also an able and unanswerable, scriptural proof of our Lord's speedy return to the earth and the throne of His millennial glory; is also a most valuable production from the prolific pen of our beloved and gifted Brother Morrison. It is intensely logical, every step confirmed by the infallible Word. Of course you will all get it, read it, and circulate it. God speed it to the ends of the earth.

CONWAY, ARK.—Please allow me space in your HERALD of glad tidings to add some laurels to one who is giving his time, talents, both soul and body, for the cause of our Master. This is the third year that Rev. Bob Cook has been in our midst. At Vilonia his labors were blessed by many conversions and souls sanctified. Oh, it was a blessed meeting. Word cannot describe it. From there he went to Fairview, and the Lord was with him in mighty power. From there to Salem, and it seemed that it was only a move nearer God, and thousands of souls could say it was a grand and glorious meeting. He is now at Greenbrier, and has opened his cannon on Satan and uncleanness. Brother Cook, I no doubt, will see the fruits of his labors in these meetings, at the resurrection morn, when the Master shall add many stars to his crown for such a sacrificing spirit that he has had in our midst. We pray God to send more such laborers in the fields and save the people.

Yours for the cause,
MRS. MATTIE S. MORGAN.

WOMAN'S COLUMN.

EDITED BY

TULA C. DANIEL, HARDINSBURG, KY.

No Children's Graves in China.

[In many parts of China if children under three years of age die their bodies are placed in the streets for the "baby cart," which goes around in the early morning to collect the little corpses and convey them to the "baby tower," where they are devoured by vultures and other birds of prey.]

No children's graves in China, the missionaries say;

In cruel haste and silence they put those buds away;

No tombstone marks their resting to keep their memory sweet;

Their dust, unknown, is trodden by many careless feet.

No children's graves in China, that land of heathen gloom;

They deem not that their spirits will live beyond the tomb;

No little coffin holds them like to a downy nest,
No spotless shroud enfolds them, low in their quiet rest.

No children's graves in China do mothers ever weep;

No toy or little relic the thoughtless mothers keep.

No mourners e'er assemble around the early dead,

And flowers of careful planting ne'er mark their lowly bed.

No children's graves in China, with sad and lovely ties

To make the living humble and point them to the skies;

No musings pure and holy of them when day is done—

Be faithful, missionary, your work is just begun.

—[Andrew J. Edison, D. D., in Woman's Work for Women.]

"Already—Without Us."

BY JAMES H. MCCONKEY.

I. Cor. iv. 8.

"Already (now) ye are full...rich...kings—without us." Paul's first thought here to the Corinthians is that the child of God who grasps at ease, riches and kingship in this world does so too soon! God's plan is not kingship here, but suffering here and kingship hereafter. It was true of Christ. The prophets of old foretold of the "sufferings of Christ and the glory that should follow." "The Son of Man must first suffer many things." He would not seize this kingship in advance, and His rebuke of Peter was quick and strong when he tempted him thereto. It is true of us. "If we suffer with Him we shall also reign with Him." "To you it is given to suffer in behalf of Christ."

Therefore, for the Christian to seek a life of ease, comfort and plenty here, free from suffering, toil and hardship is to grasp at his kingship "already." Thus to clutch before its appointed time that which will belong to him some time may be as wrongful as to take that which does not belong to him at all. Shall he seek the victor's anointing oil "already" before he knows the warrior's bloody sweat? Would he anchor in the sunlit haven "already" before he has traversed the storm-swept sea? Would he know the joy of the harvester "already," but shun the tears and toil of the sower? Let us beware of this un-Christlike desire to wear the crown before we have wielded the sword; to rest before we have labored; to reign before we have suffered.

Notice, too, the next phrase, "without us." For the Corinthians to seek comfort, riches, fullness was to seek to pluck in advance some fruitage of Millennial kingship "without" Paul, leaving that heroic soul to the labor and suffering, hunger and thirst, buffetings and nakedness of an evil world! What a plaintive, reproachful call is this, as it comes to an ease-loving home church from the Gospel messengers in far-away

lands of heathendom! We are all alike—soldiers of the cross. But while we here are poor and evil treated, you are rich and filled—without us! While we are reviled and persecuted and defamed, you are well spoken of—without us; while we struggle and labor and pray and weep, waiting and working for our coming Lord, you repose at ease, worshipping in costly churches, lulled by song and sermon and service—without us. We dwell in gloom, in superstition, in the habitations of cruelty; you in light, gladness and love—without us. We know the groans and agonies of dying millions; you, the laughter and gleeful shouts of your own children—without us. We, in the rage of conflict, see you sitting in the place of peace—without us. We, in the tossing dangers of the storm, see you strolling unconcernedly on the quiet cliffs of safety—without us. Oh, church of God at home, "Already ye are full...rich...kings—without us!"

OUR DEAD.

GARRETTE.—It is with a sense of both sorrow and pleasure that I present to the public this sad obituary. About ten o'clock on Monday morning of July 24th, 1899, the news of the death of little Earnest Euphrates Garrette began to be circulated. He was one year and eight days old and was the son of James F. and S. C. Garrette.

A peculiar sadness attaches itself to this death when it is known that these parents have just buried their fourth baby boy. Bro. Garrette and wife are noble Christians, full of the love of God. Not quite one year ago they met with the opportunity of hearing the blessedness of sanctification preached at Friendship Church, near where they reside. The piety of their souls, and the honesty, uprightness and integrity of their hearts and lives soon led them to embrace all that was in it for them.

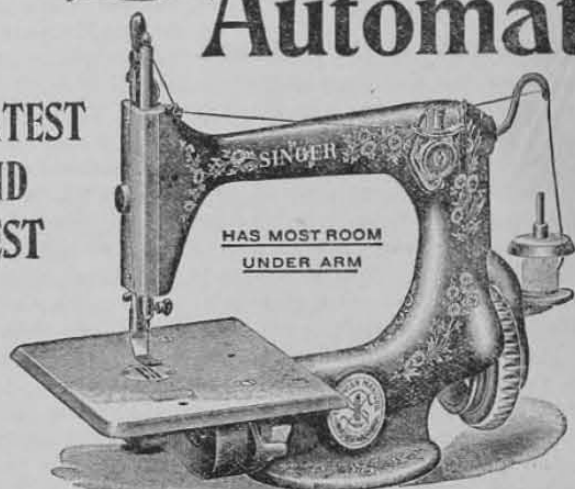
It was the privilege of the writer to be connected with the funeral services. While the occasion carried with it a feeling of sadness, yet my heart thrilled when I looked into the sad, sweet face of that grief-stricken mother and heard her exclaim, "Now I have four little angels in heaven. I know I will meet them there. I am ready to go when the Lord is ready. If they had lived to manhood, there might have been some doubt, but, bless the holy name of the Lord, I know where my sweet little boys are; all four of them are saved, I know they are."

O, dear readers, may the goodness of the Lord God lead our feet in the pathway of right, that it may be our happy lot to meet with all the redeemed and ransomed of the Lord. But, ah, dear brother and dear sister, let us not forget that this life is the time and place to prepare to meet the redeemed of the Lord. O let us praise God while life and freedom and liberty are granted us. Listen to the utterance of the blessed Paul. It falls upon the ear like a softening, most lovely cadence. "Now the Lord is that spirit, and where the spirit of the Lord is, there is liberty." Bless the Lord for such Bible statements as this and many others.

Again: "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." Again, "If the Son therefore shall make you free, ye shall be free indeed."

Little Euphrates' remains were buried in Harmony Church Cemetery, and when we turned to leave the spot, instead of three, we left four little mounds all in a row, lying still and quiet. Many hot summers, many cold winters, many rain falls, many snows and frosts may greet those little tombs, but, "asleep in Jesus, blessed sleep, from which none ever wake to weep," silent do they lie

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together, unconscious of the great resurrection morn! But, oh, the watchful eye and the keeping hand of our blessed Lord Father, mother, little brothers and all will rise together, strike hands and bid farewell to time and clay, dead bodies and graves.

"Blessed Jesus, quickly come.

Come with life and flute and drum;

Let the trumpet sound aloud

To every nation under ground;

Come with angels and archangels fair,

Come with song and chorus to fill the air;

Come to escort the little ones home,

From which they nevermore shall roam."

Waldo, Ark.

DODSON.—A tribute to the memory of Brother Allan Dodson, who died of pneumonia at his home near Searay, Ark., on the 14th of April, 1899, at the age of forty-nine years.

The sad news of Brother Dodson's death was a surprise indeed. We had left his quiet country home last spring with no thought that we had seen our dear brother in Christ for the last time on earth, and now, that he has fought the "good fight of faith" and passed up to the grand review in glory, we are assured that his entrance into the joy of his Lord was blessed. We had known his blameless life; we had seen and often enjoyed Pentecostal seasons of grace around his consecrated family altar, where our now ascended brother seemed doubly armed with holy rapture and prevailing prayer, as in faith's vision he climbed to Pisgah Heights, where, like one of old, he communed with God, until eye, cheek and brow beamed with a transfigured glory. Brother Dodson was in the full and continual possession of a wholly sanctified experience, which by a godly walk and conversation, gave undoubted evidence of the victory of his soul over all sin, and now, although the earthly light has gone out of that happy Christian home and the shadow of death darkens the life of those who loved him, yet the memory of his good deeds and holy living will dispel the darkness with the light of hope and joy in the blissful reunion at the "Savior's right hand" with the widowed heart that has the same blessed experience, and the children, all of whom are professing Christians. While the bereaved family mourn the absence of the husband and father, yet they look up in faith, with resignation to the will of God. Death came peacefully to our brother, whose last words were "All is well." In the last struggle these words

rang out as the presage of eternal victory, as his freed spirit entered the company of the Redeemed. It is not in hopeless sorrow that we contemplate our sainted brother's absence, but with holy joy we weep above his new-made grave in token of the resurrection morn, when, having been clothed upon with immortality, we shall meet him at the banquet of our King. Then, dear widowed sister and lonely children, begin anew life's toilsome march and halt not until you stand complete in Christ in the last day, is the prayer of a friend and sister in Christ, saved to the uttermost. MRS FANNIE E. SUDDARTH, Principal Holiness School, Enola, Ark.

For Debilitated Men,

Horsford's Acid Phosphate.

Dr. J. B. ALEXANDER, Charlotte, N.C., says: "It ranks among the best of nerve tonics for debilitated men." Renewes the vitality.

Washing Dish Cloths.

Kitchen cloths must, of course, be washed daily, otherwise they harbor grease and odors and become unhealthy. They should be made of knitted crochet cotton, in a square or suitable size. When you wash them, if you will add a tablespoonful of Gold Dust Washing Powder to the hot water, it will cut the grease and clean them in half the time; dry them out in the sunshine and air.

Rev. Jas. L. Bowling's Slate.

With Rev. A. T. Buck, Sallis, Miss., Sept. 3 to 13.

Open after Sept. 13. Home address, Lexington, Miss. Glad to correspond with brethren needing me, and with good singer. Pray for us. In His name, Union City, Tenn. JAS. L. BOWLING.

PERSONS often ask us what is the best way to send the money to pay for my paper? We answer: Usually a post-office money order made payable to the Pentecostal Publishing Co. is the best way; these cost but little and are safe. Your post master will explain them to you if you do not understand them fully. A registered letter is perfectly safe but cost a little more. A bank draft, check on a local bank or an express order is preferred, but some stamps in small quantities are acceptable to us. Take the most convenient way, but DON'T FAIL TO SEND IN YOUR RENEWAL!



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Culpepper-Shannon College.

DEAR BROTHER ARNOLD: Kindly permit us through the columns of your excellent paper to say a few things concerning our college and its prospective opening, Sept. 6th, to our many warm friends within the bounds of the paper's wide circulation.

Culpepper-Shannon College is located in Lebanon, Missouri, a town of 3000 population, 180 miles southwest of St. Louis, on the main line of the great "Frisco" system, whose branches diverge to almost every point of the compass, making connection with other lines easy and expeditious. The Plateau of the Ozarks, the perfect drainage, the mild climate, the salubrious air; the clear, cool, pure and health-giving "Magnetic" water has given Lebanon a national reputation as a health resort. No less noted for education, refinement, morals and religion, beautiful homes and substantial business houses, shaded and well paved walks and magnificent drives.

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Camp-meeting Calendar.

Bloomington, Ill., August 25-September 3, Rev H C Morrison

Carvoso Camp, Guthrie, Ky., August 31-September 9th Rev Aura Smith Thomas S Mims N L Turner

Hurricane Camp, Tolu, Ky., August 24 to September 4. Revs J J Smith, A. A. Niles.

Lincoln Park, Danville, Ill., September 1-10. Dr B Carradine, E R Ingram, box 213, Danville, Ill.

Bivens, Texas, September 1-10, Revs E C DeJernett and C B Jernigan

Oakland City, Ind., September 1-10, Revs H C Morrison and C W Ruth

Calamine, Ark., September 8-13. The workers will be W W Hopper, H G Scudday, L C Craig, and others.

Salem, Va., September 21-30, Rev H C Morrison

SONG BOOKS, BIBLES, Etc., for College Students. Great variety and lowest prices. Address, Pentecostal Pub. Co., Louisville, Ky.

SALLIS, MISS.—Dear HERALD: We were invited here by the pastor, J. McDonald. The dear Lord has given us a glorious victory. We found here, as at other points, Satan has made inroads among the saints. Many gone out after a fire baptism, thinking it gives power which the Holy Ghost does not give, forgetting He is God the Father, God the Son and God the Holy Ghost, the third person in the trinity and that He is our power, Acts, 1:8; our abiding Comforter, John 15:16; our Teacher, verse 26; our Guide, John 16:13; our Anointer, Teacher and Guide, and with all of these positive declarations from Him we find dear ones seeking for more power; when He tells us in Psalm 50:3, the fire goeth before Him; also Psalm 97:3, and on the day of Pentecost He sat on them like as of fire; and they were all filled with the Holy Ghost. And we do not find any other example in the Word. Heb. 12:29. Our God is a consuming Fire. Malachi 3:2, 3. He is a refiner and purifier; oh praise his dear name; when sin and uncleanness is all burned out, yea, all purged out, he then fills us with Himself and pronounces us holy. See I Cor. 3:16, 17; Chron. 6:19, 20; II Cor. 6:16. Brother, sister, your power is in Him; He has all power in heaven and in earth. Matt. 28:18. He is also precious. James 5:7, I Peter 2:6, 7; and we are complete in Him, Eph. 1:32, 33; filled with all His fullness, Eph. 3:17-19; yes, members of His body, of His flesh and of His bones. Glory to Jesus! I find as this blessed truth is presented the dear souls who have gone in search of another baptism return to Jesus and become satisfied with Him. Glory to His dear name! His blood does cleanse from all sin; and then the peace which follows; John 14:27; glory! Yes, the joy of the Lord filling us. Are we not satisfied? Yes, amen. John 15:11, I John 1:4. Oh the abiding Comforter, the Holy Ghost himself filling a soul and making it His home forever. Well, glory to His dear name. Your Brother, satisfied with Him.

J. N. WHITEHEAD.

NORMAN, O. T.—Dear HERALD: We closed the camp-meeting at Buckhorn, I. T., last night. This was a hard contested battle with Satan. His name here was legion, but the Lord, who is mighty in battle, gave the victory in the salvation of sinners and sanctification of believers. There were two remarkable cases of healing during the meeting. Many helpers from a distance rendered aid during the meeting.

Yours in Him,

RODGERS AND HIGGINS.

WEST END, ILL.—Bonnie Camp closed with nearly 150 professions of salvation. Opened our batteries here. God is with us in power. Salvation poured out in the second service. Hadn't been a real, old-fashioned revival here for years. The pastor and his dear wife stand by and endorse the work of the evangelist. Will be at West End, Ill., August 30th to September 10th; Mt. Vernon, Ill., September 11th to 24th. H. W. BROMLEY.

E. A. Ferguson's Slate.

St. Louis, Mo., 2823 Easton Ave., September 1 to 10.
Merom, Ind., September 11 to 22.
New London, Ind., October 3 to 8.
Vincennes, Ind., October 9 to 22.
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Main Springs, Ark., September 1 to 10.
Fairmount, La., September 14 to 24.
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DOE RUN, MO.—DEAR HERALD. The seventh annual camp meeting of the Southeast Missouri Holiness Association, held at DeSoto, Mo., closed August 23d with a Jubilee meeting, and it was a jubilee indeed. The meeting this year was far beyond the meeting of last year in the demonstration of the Spirit, and for that reason in the results. It was estimated that over or about one hundred souls professed conversion or sanctification. The amazing success of the camp this year is largely due to the fact that there was a praying brigade from St. Louis, whose prayers mingled sweetly with those of other saints from all parts of Southeast Missouri, and was "unto God a sweet savor." Oh, we did not wonder at angels coming to so sweetly hallowed ground! We had with us a band of good workers, "tried and true." Rev. J. M. Miller, of Maryville, Mo., was called to conduct the meeting. He was certainly in the hands of God; sinners felt it as he thundered the law from smoking Sinai. Rev. A. E. Flickiner, of Graham, Mo., led the singing part of the time; his face was as musical as the sweet songs he sung. Sister Bertie Crow presided at the organ and preached one sermon. You will find but few, if any at all, who can touch the heart with song or sermon to a better advantage than this saint of God. Every word burns with holy fire, even if it is as unassuming as was the thornbush in the "backside of the desert." Dr. D. W. Crow, presiding elder of Farmington District, with Rev. Joseph Stephens, author of that valuable little book entitled, "Four D's," worked hard to make things go, and God honored their faith; they, with the help of many of the same mind, "made the valley full of ditches" and God brought the waters from Edom. We must not fail to mention the sweet-spirited Brother Browder, of Mt. Vernon, Ill., who preached some soul-inspiring sermons. We could not help thinking of the Apostle John as we looked and listened. This year our camp was, as one termed it, a "Cotton City," but a movement is on foot to make it more permanent by building a large tabernacle and letting lots for cottages. Missouri, in this section of the state, is moving up on the subject of entire sanctification. We believe in scattering the fire. Pray for us. Yours for Christ's sake, A. D. BURRESS.

P. S.—Rev. W. J. Harney, of Kentucky, is to hold a revival meeting for me; all the saints of God help us pray for victory. A. D. B.

Conway, Ark.

DEAR HERALD: We are now at Greenbrier, Ark., and I was told that we were in Sodom; but the dear Lord is helping us in a wonderful way. Bro Cook is digging the old dead church members up. I don't think I have ever heard him preach with such power; he has this whole

town and vicinity on tiptoe. The old devil is awful mad and we are waiting for a mighty tidal wave of salvation to sweep over the people here. We did not begin our meeting here until Saturday night, on account of the tent being cut down on Friday night. The tent was damaged \$50. We have been holding meetings in the Methodist church and will continue in the church until we get the tent repaired. Trust will get it done to-day, after two days' hard work on it. Glory to Jesus, we are looking for one of the grandest revivals of religion here that has ever swept over this country. We are trusting God with all our hearts and He will not fail us. Pray for Greenbrier. This is the hardest place I was ever in. Now for the meeting at Salem, two miles west of Conway. This meeting surpassed any meeting I have seen in Arkansas. The Lord knows how many were saved and sanctified, we kept no count. The Lord was with us from the first service, and on the last night of the meeting the Lord gave us a Pentecost. Wave after wave of the blessed Spirit would strike the congregation. At one time truly there were at least one hundred of God's children praising him at the same time, some crying, some shouting, some laughing, some preaching, some praying, some mothers and fathers crying to the top of their voices, "Lord, save my child." It was just wonderful. Bro. Forte, who was saved a year ago, was sanctified, and it is wonderful how he is moving out for God, with his precious wife by his side. Organized a holiness prayer-meeting in his home at Conway, which meets every Thursday night. I was at the first one and the Lord was with us in great power. Holiness is at Conway to stay, and the Lord is raising up workers there and will press the battle to the very gates. We go to Checotah, I. T., from here. Pray for us. A. V. HARRIS.

FORT WORTH, TEX.—DEAR HERALD: We have just closed a ten days' meeting at this place. Bro. Bud Robinson, that consecrated man of God, our sweet singer, Mrs. Campbell, and the writer, with a faithful band of workers, did all we could for the uplifting of poor, fallen humanity. The Lord was with us in great power and we stayed on shouting ground, yet we can not call it a great victory. Fort Worth is a very wicked city, and cares but little for our Christ. Let all the readers pray much for the success of our next meeting, which will be held at Chico. Hallelujah! I am as happy as a lark, saved, sanctified, and with John the Revelator, can say, Even so, come Lord Jesus, Amen.

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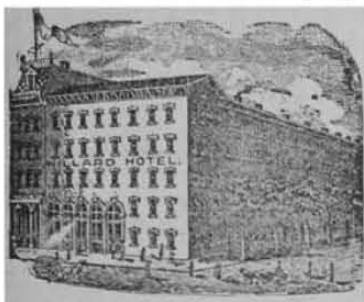
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Read our SPECIAL OFFER on first page of this issue.

Rev. Harney's Meeting.

We made note last week of the holiness meeting conducted by Rev. W. J. Harney, which began here on the night of the 19th. To attempt to write up an outline of each sermon would be an impossible task. But we cannot afford to miss the opportunity to give some opinions, both as to the man and the character of his preaching.

In the first place, Rev. Harney is a young man of wonderful physical strength. Has a bold, expressive face, laughing eyes and beautiful diction as a speaker. Then he is full of the cause he represents, which gives him ease and energy in presenting the great theme of full salvation, and makes the people throng around the great tent to hear his words. He believes in the old time altar regeneration attested by the love of God shed abroad in the heart by the Holy Ghost, as a first distinct work of grace in the heart that subjugates the carnal mind and enthrones the mind of Christ.

Then sanctification by faith in Christ, which expurgates the carnal mind and leaves the mind of Christ to reign without a rival, purifying the soul, attested by the Baptism of the Holy Ghost, which bestows perfect faith, perfect love and perfect obedience, as a second work of grace in the heart.

Bro. Harney is a great Bible student and never makes a statement unless he can give "Thus saith the Lord" to back it up. Every page in his Bible looks like a scratch tablet, which shows he lives almost all of his time in the Bible. He is a wonderfully consecrated man, believes in agonizing prayer, night and day, for power from God in the salvation of the people. The best thing to be said about Bro. Harney is that he has wonderful moral courage, which is attested by his fearful arraignment of sinful vices, so common to the church and the world. For the first three days of his meeting here he preached to the worldly minded churches and the sinners. He presented a fearful indictment against the theater goers, the circus crowd, the dancer, the card players, the gamblers, the saloons, and all the shameful and degrading vices. Then he took up the society, what he called the upper-tendum, and hurled before them their black sins, in the parlor, on the car, in the buggy and at the balls. He then pictured the blackness and darkness of hell with its victims writhing in the liquid flames.

He thundered out the terrible judgements of God with such power that men and women were startled and cried out for salvation, while others sat in breathless silence, almost conscious of the impending ruin.

The crowds have been large from the beginning, and on last Sunday night the crowd was estimated at 3,000, while from 1,500 to 2,000 have attended almost every night. The impression made on everybody who has heard him, is that he is one of the greatest preachers that ever came to our city. His work here is one of the greatest ever accomplished by any evangelist who has ever visited this town. He has made many friends among all people who will be glad to see him return again.

We are free to compliment Bro. Harney on the manner in which he assailed the sins of society and the church.

The meeting was a grand success and more than one hundred persons were regenerated or sanctified. —Farmers' Review, Bonham, Texas.

Bro Harney begins a meeting at Doe Run, Mo., Sept. 8th.

MANY, LA.—DEAR HERALD: We closed our Holiness Camp-meeting at New Hope, on the Many Circuit, on Sunday night, 27th ult. We had a great victory. Began by having the sanctified at the first service and the tide rising higher and higher till the close. We estimated at least 130 bright conversions and reclamations, and 75 sanctified. We had 30 accessions to the Methodist Church. The last service there were at least 60 at the altar, 12 or 13 converted or sanctified; one old man, seventy-five years old and hard, was brightly converted. The crowds were immense. This was our first camp-meeting. The Holy Ghost had the right of way. Yours saved in Him, J. S. SANDERS.

TROUPE, TEX.—Our camp meeting has come and gone. Much good was done through the instrumentality of God's little ones. Bros. Murphree, Adams, Paul and Jeffries did good preaching with the Holy Ghost sent down from heaven. A great interest has been worked up here in the last two years. The people want a better location and a larger shed, and we believe the Lord will grant it. The Recording Angel knows how many were saved. One night the altar was full before the singing was over and the Lord did wonderfully bless. On for victory. V. E. EDWARDS.

SPRING GARDEN, ILL.—Dear Bro. Arnold: Will you please allow me a small space in your most excellent paper. I want to let the HERALD family know some facts in regard to the Bonnie Camp-meeting that has just closed. Brother Morrison arrived the first day and was at his very best and preached with wonderful power and with his usual acceptability. Also Brother Bromley and wife, and Brother Kersey, the singing evangelist; also Sister Bertie Crow, who is an excellent preacher and altar worker. The meeting, I think, was the very best we have had at Bonnie Camp in several respects. There was the largest attendance, the best order inside the camp, and the best order outside. There has been more improvement on the ground this year than ever before. Brother Hoskinson, our beloved president, is the right man in the right place, and the best of all is, there were one hundred and twenty-five or thirty blessedly saved. To our God be all the glory. SAMUEL A. DAVIS, Sec.

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Kentucky Conference, Danville District.

FIRST ROUND.

Salt River, at Green's.....	Sept. 16, 17
Mackville, at Wesley's.....	" 23, 24
Salvisa.....	" 30, Oct. 1
Harrodsburg.....	Oct. 7, 8
Perryville, at Mitchellburg.....	" 7, 8
Burgin.....	" 14, 15
West Pulaski, at Trimble.....	" 21, 22
Burnside.....	" 24
South Pulaski, at Pine Knot.....	" 25
East Pulaski, at Randall's.....	" 23, 27
Somerseset.....	" 28, 29
Richmond, at Providence.....	Nov. 4, 5
Chaplin, at Mt. Zion.....	" 11, 12
College Hill, at Doyleville.....	" 18, 19
Moreland.....	" 23, 24
Lancaster.....	" 25, 26
McKendree.....	" 27, 28
Starford.....	Dec. 2, 3
Wilmore.....	" 9, 10
Preachersville.....	" 16, 17
Danville.....	" 23, 24
Nicholasville.....	" 30, 31

The District Stewards' meeting will be held at Danville, Thursday, Sept. 14, at 10 a. m.

Epworth League Conference Missionary Institute at Moreland, Nov. 20-22. Programs later. Let the stewards make generous estimates for support of pastors, and have first quarter collected by quarterly conference.

F. S. POLLITT, P. E.

Harrodsburg, Ky., Aug. 25, 1899.

Maysville District.

FIRST ROUND.

Maysville.....	September 9th
East Maysville.....	" 10th
Germantown.....	" 16th
Mt. Olivet, at Mt. Zion.....	" 18th
Flemingsburg, at Helena.....	" 23d
Hillsboro, at Eden.....	" 30th
Tilton, at Clover Hill.....	October 7th

District Stewards' Meeting, Maysville, September 9th, at 10 a. m.

W. F. VAUGHAN, P. E.

Uba, Tennessee.

DEAR HERALD.—We commenced here the 16th. The meeting has grown in interest all the time. Our crowd Sunday was immense, order good, especially at 11 a. m. Many were pleased with the old-time doctrine of entire sanctification. Our service last night was good, fifty or seventy-five at the altar. One brother started to the altar and was blessed just as he gave his hand. Shouted aloud. Several were saved last night. I don't know the number saved in all. Several nights as many as six and eight at a service. Twelve gave their names for church membership last night. Several ministers visited us. Rev. J. W. Lowrance was with us one day. Preached a splendid sermon. Rev. Robert Vaughn helped us. Rev. D. Freeman, local preacher, gave us a splendid testimony. Came out with the old-time ring. Rev. T. J. McGill and Brother Wilks were with us the 24th. Rev. J. H. Russell and his dear wife are camping with us. He preaches well for his age—full of the joy of salvation. Rev. W. G. Wynns, of Paris, Tenn., was with us. The faithful and worthy president of the late Association, J. B. McDowell, and the sweet-spirited secretary, were in their places.

J. J. SMITH AND DAUGHTER.

Rev. L. P. Gibbs' Slate.

Sidney, Texas, September 1 to 15. Home address, L. P. Gibbs, Gordon, Texas.

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S. A. MULLIKIN, Book Manager, Pentecostal Publishing Co., Louisville, Ky.

MT. VERNON, ILL.—Dear Brother Arnold: The Greensburg, Ind., Camp closed last Sunday night in a perfect blaze of glory! Hallelujah! A multitude of people were on the ground throughout the day and until midnight; it seemed that the people were held by an unseen power to that spot and indeed they were. With reluctance we bade farewell and parted with many new friends and with old as well.

The power and presence of God were felt and manifested at every coming together. Scores were either saved or sanctified and some both, in this camp. People came from different states; one man walked 100 miles to be there; 'tis needless to say he got blessed; that don't begin to tell it. Nearly \$300 was raised for next year's camp at the same place. \$65 with more jewelry was given at this camp for Foreign Missions. May God bless the people of Greensburg. We are at home for a few days' rest, begin in St. Louis next Friday night, the Lord willing. Let the dear saints pray for us. We are expecting a great meeting. Yours in holy love,

E. A. FERGUSON.

PRINCETON, ARK.—Our camp-meeting near Princeton closed Aug. 23d, and while there was much opposition at the outset, it all melted away, and we had a complete victory for Methodism and Bible truth. Bro. J. T. Newsom, of Grady Circuit, should have assisted here in the meeting, but was taken sick, and failed to come. I was much disappointed at first, but I succeeded in getting Bro. McKay, pastor of our church at Fredya, to take his place, and right grandly did he hold up the honor of Methodism. Much good was done. May we all stand true to the grand old Southern Methodist Church, whose doctrines are so Scriptural and the success of whose pure gospel means a triumph of truth in this land so full of erroneous and hurtful teachings of the church people, is the wish of your brother in Christ,

B. A. FEW.

Texas Notes.

This morning we left two of our boys, Ben Hines and Charley Mock, in a great victory at the Walnut Hill camp. Miss Mary Barrett and other good workers were pushing the battle also. The altar was overflowing with penitents, and a general break down of the whole camp and community was in sight. This camp is on the state line between Texas and Louisiana, about forty miles south of Shreveport. The whole section has been about abandoned by all the churches, and is missionary territory. Sin has abounded. We hope to see the whole section righted up, and a better day for these people. We are getting several promising preacher boys from this section. Every preacher in this district is pressing the battle, and will until cold weather drives them in.

J. W. LIVELY.

ATLANTA, TEX.—Dear HERALD: I came from my father-in-law's near Colfax, La., where we had a meeting of good effect, and joined Revs. A. B. Adams, W. F. Jeffreys and J. A. Murphree in a battle on the Troupe, Texas, camp-ground. The argument for Sunday lemonade was dissolved upon the protest of the preachers. Souls were convicted, converted and sanctified, and one woman was almost instantly healed of a burning fever, in answer to the prayer of faith. All glory to Jesus.

JOHN PAUL.

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Hazlehurst, Miss.

Dear HERALD:—I have been thinking for sometime I would write a short letter to the dear HERALD. We have a small band of holiness workers here. Our number is few, but, praise the Lord, we are strong in faith, and hold fast to our profession of sanctification as a second work of grace, as taught by John Wesley. Our number is composed of a few Methodists, Free Methodists, Baptists and Presbyterians. Bro. R. M. Cook, of Kelly, Miss., held a tent meeting here for us in April, 1898, which resulted in much good, and another in April of this year. He is a man filled with the Holy Spirit, and a fire for God. He preaches a clear-cut holiness sermon, which is food for hungry souls such as he found here. Bro. W. H. Emerson and his sweet, gentle Christian wife lived in this town a year, and planted most of the holiness seed here, which have sprung up and bear precious fruit for the Master. All of the ministers of this town fight holiness, but, praise the dear Lord, we are earnestly praying for God to raise up a strong holiness preacher here, and we know he will answer our prayers in good season.

I was soundly converted when I was a little girl about fourteen years old, and lived the up and down Christian life most regenerated people live, until last April one year ago, during Bro. Cook's meeting here, I received the baptism of the Holy Ghost, and Jesus spoke peace and pardon to my soul. Praise the Lord!

I am colporteur for Moody's library here, so I go in most of the homes and slip in a tract or holiness book where I can. With best wishes for the HERALD and all its readers, I am yours under the blood,
 MRS. C. B. BURTON.

From Bro. Thurmond.

Dear Brother Arnold: I have just assisted in a tent meeting held in Leatherwood, Tenn., led by Brother Matheney, of West Tennessee, who is a wonderful preacher. He preaches plain and with the Holy Ghost sent down from heaven. I have been with Brother Matheney in several revivals and, take him all the way round he is a wonderful man. Any man wanting a good holiness evangelist will do well to get him. Address him, W. N. Matheney, Fulton, Ky. We also had with us Bros. Rowe and Anderson, of Texas. Bro. Rowe is a pastor of the Free Methodist Church in Dallas, Texas. He is a fine preacher and preaches the old Wesleyan doctrine of sanctification. Bro. Anderson is a member of Bro. Rowe's church. He is a mighty man and deep in the experience of sanctification. We are always glad to have such men to come to Tennessee.

They made many friends while here. We will follow them with our prayers. They left before the meeting closed on account of other engagements. Bro. Matheney and the writer continued the meeting. We closed Sunday, August 27th, with a great victory. We had, in all, about forty saved and sanctified, and closed with deep conviction on the people. I think the people were moved for miles around. We had large crowds and good attention. My heart was

drawn very close to the people at Leatherwood.

I am now in a meeting at my home, Vernon, Tenn. We have with us Bros. Powell, and Frank Guy, of Nashville, and also Bro. Matheney, and our pastor, W. G. Henson. Pray that we may have a great meeting, for it is greatly needed in this country. May God bless the PENTECOSTAL HERALD and all of its readers, is the prayer of your humble servant.

Yours saved and sanctified,
 L. B. THURMOND.

FALLS, KY.—I feel constrained to write you of our recent revival at this place, conducted by Brother J. W. Jackson, a student of Asbury College. While one was converted and three sanctified, numbers were blessed, encouraged, strengthened, the whole community made to see the great truths of the Bible, comforts and joys of religion, beauties of holiness in a clearer, brighter, more forcible light than ever before. Oh, what a teacher and preacher Brother Jackson is! Truly full of the Holy Ghost and power, a benediction to all who come in contact with him. It seemed as if every sermon got better, and the last was the best of all. So we had the best of the wine at the last of the flask. May the Lord bless him and give him souls for his labor.

Yours saved and sanctified,
 MRS. MARGARET KELLEY.

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L. P. Adams's Slate.

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Malden, Mo., Sep. 17th to 28th. Subject to slight change.

Evangelist H. G. Scudday.

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Calamine Camp, Calamine, Ark., September 8-18.

Rev. H. C. Morrison's Slate.

Bloomington, Ill., August 25 to Sep. 3.

Oakland City, Ind., Sept 1 to 10.

Salem, Va., September 21 to 30.

Near Knoxville, Tenn., October 2 to 12.

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 Mt Carmel—M S Clark
 Bethel—A P Jones

Carlisle—B E Lancaster
 Owingsville—J R Nelson
 Salt Well—James E Wright
 Vanceburg—C A Bromley
 Mt Olivet—S H Pollitt
 Sardis—P J Ross
 Germantown—R H Wightman
 Washington—U V W Darlington
 Tolesboro—J S Walker
 Moorefield—Josiah Godbey
 Burtonville—J R Word
 C C Fisher, President Millersburg Female College

DANVILLE DISTRICT.

F S Pollitt, Presiding Elder
 Danville—J R Savage
 Harrodsburg—C J Nugent
 Nicholasville—T W Watts, F W Noland, Supernumerary
 Perryville—W A Penn
 Mackville—C M Humphrey
 Chaplin—E H Godbey
 Salt River—E J Terrill
 Salvisa—J T J Fizer
 Richmond—H G Turner
 College Hill—S W Peoples
 Somerset—F M Hill, W E Arnold, Supernumerary
 East Pulaski—To be supplied by J H Pence
 West Pulaski—S M R Hurt
 Moreland—F B Jones
 Wilmore—E C Savage
 Burgin—D B Cooper
 Lancaster—L Robinson
 Stanford—W M Britt
 Preachersville—S M Carrier
 Burnside—Chas L Bohon
 J W Hughes, Pres. Asbury College

LONDON DISTRICT.

W B Ragan, Presiding Elder
 Pineville and Middlesboro—H B Cockrill
 London—F T McIntyre, J A Sawyer, Supernumerary
 Barbourville—To be supplied by R H Hobbs
 Pittsburg—Edward Allen
 Irvine—W L Selby
 Campton—J J Dickey
 Frenchburg—To be supplied by Price Smith
 West Liberty and Hazel Green—E K Pike
 Clay City—C W Clay
 Jackson—H R Mills
 Hindman and Hazard—To be supplied by W T Tyler
 Mt Vernon—G G Ragan
 Transfers: H O Moore, Florida Conference; J S Ragan, Western North Carolina Conference; G W Crutchfield, Western North Carolina Conference; Olin Boggess, St. Louis Conference.

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Shelbyville District.**THIRD ROUND.**

Shelbyville.....	Sept 9
Campbellsburg—C. H.....	Sept 16
New Castle—S.....	Sept 23
Beards—W. C.....	Sept 30
Christiansburg—C.....	Oct 7
Prestonville—H.....	Oct 14
Lagrange.....	Oct 21
Pleasureville—E.....	Oct 28
Bedford—Bethel.....	Oct 28
Milton—P. V.....	Nov 4
Port Royal—T.....	Nov 4
Polsgrove—P. V.....	Nov 4
Gratz.....	Nov 11
Bloomfield—Bl.....	Nov 18
Taylorsville—C.....	Nov 25
Lawrenceburg—T.....	Nov 25
Simpsonville—H.....	Nov 25

J. E. Wright, P. E.

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Rev. A. M. Hills, furnishes a chapter on "Walking with God." Bro. Pickett pronounces it excellent.

Rev. Alex Redd, a presiding elder in the Kentucky Conference, M. E. Church, South, writes two chapters, that will stir the consciences of men, on "Sinful Thoughts," and "The Value and Power of Truth." "I heard Bro. Redd preach a sermon on each of these subjects which stirred my soul to its depths," S. A. Mullikin.

Mrs. Abbie C. Morrow, of New York City, editor of "The Illustrator," and author of "Bible Morning Glories" and other books, etc., furnishes a fine Bible reading on "Christian Science."

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The Pentecostal Herald.

"AND THEY WERE ALL FILLED WITH THE HOLY GHOST." Acts. 2.4

REV. H. C. MORRISON, Editors.
REV. H. B. COCKRILL,

LOUISVILLE, KY., SEPTEMBER 13, 1899.

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\$1.00 Per Year.

THE PENTECOSTAL HERALD,

317 W. Walnut St., Louisville, Ky.

Rev. W. E. ARNOLD, Office Editor and Business Manager.

AN EARNEST REQUEST.

We do not often burden our columns with appeals to our subscribers to pay up. We generally find a different method of bringing before them our needs. But at the present time there are some very heavy expenses upon us, and we need what is due us. Dear friend, will you not right now look at the label on your paper and see if your time is out. If you find that it is, will you not right now, before the matter passes out of your mind, enclose us the amount of your renewal. Many of our readers can do this as well now as at any other time and it will be a great accommodation to us if they will send it at once. Will you be one of twenty-five hundred to respond to this call.

THE Louisville Conference of the M. E. Church, South, will convene in Glasgow, Ky., October 6th, Bishop Key presiding. Will not our friends in the bounds of this conference who are behind with us send up the amount due us by their preacher? These good men will gladly turn over the amount to us and it will save trouble on the part of the sender.

We are sorry to learn of the death, from typhoid fever, of Miss Lorraine Lovelace, daughter of Rev. S. H. Lovelace, formerly pastor of Wilson Memorial Methodist Church of this city, but now of Madisonville, Ky. The remains were brought to this city and buried in Cave Hill Cemetery. Bro. Lovelace and his sorrowing family have our sincerest sympathies. They will not, in this dark hour, forget "the God of all comfort."

We wish to call special attention to our offer to send the PENTECOSTAL HERALD for four months on a trial trip for 25 cents. Many of our friends are joining us in this effort to introduce the paper into homes where it has not gone hitherto. This is an opportunity to do good. The paper will prove a blessing to those who read it. Ask your neighbors to try the HERALD for four months.

We will also send the HERALD and the "Religious Review of Reviews," one of the very best illustrated religious magazines published in America, for 50 cents. See special offer on 5th page.

A GREAT BOOK.

We are glad to know that "Scriptural Sanctification," by Rev. John R. Brooks, Presiding Elder of the Salisbury District, North Carolina Conference, M. E. Church, South, is meeting with very general favor. The fourth edition has been issued and the demand is increasing. Bishop Key, in calling attention to the book before the Kentucky Conference, stated that he had not seen a single adverse criticism, and felt that the two elements in the church were about to come together over this conservative, yet thoroughly Wesleyan, statement of the doctrine over which there has been so much contention and strife. Whatever a man's views upon this subject may be, this book is worthy of his most careful consideration. We keep a supply constantly on hand. Price \$1.00. Send in your order at once to, THE PENTECOSTAL PUB. CO.

PERFECT love casts out fear—slavish fear of God, such as the sinner has; fear of the judgment; fear of the devil, because "He that is in us is greater than he that is in them;" fear of men. Have you this perfect love?

We have many subscribers in the bounds of the Kentucky Conference. A large majority of the preachers of this conference are on our list, and the HERALD circulates freely among their membership. Now that a new conference year has begun, we would like to urge upon both preachers and people the necessity of making this a revival year. Are there not many sinners in the immediate vicinity of every church? Are not the Christian people of these churches in large measure responsible for these unsaved men and women? Has there been that earnest, persistent, prayerful effort to secure their salvation that ought to have been made? If these souls pass into eternity without Christ will their Christian neighbors be free from all responsibility? There are not many communities in which a revival cannot be had if proper effort be put forth. Not in their own strength nor relying upon their own efforts, but with faith in God and firm reliance upon the power of the Holy Ghost, we trust that preachers and people will take hold of the work this year with no other thought or expectation than that a deep and genuine revival shall be enjoyed in every church in the conference.

The need of such a revival is great in the churches themselves. Many members have never been converted. Others are in a backslidden condition. More need to be led into the experience of perfect love. All, even the preachers themselves, need the quickening, stimulating, strengthening effect of such a revival.

There will be difficulties in the way. The world will show great indifference to the efforts put forth in its behalf. Some will harden their hearts and become more wicked when God's people show special interest in their salvation. But thousands will yield and be saved. In many places the greatest difficulty will be in the church itself. Many church members do not know what a true revival is. Many are unconcerned about it. Some do not want a genuine revival in their churches, and will do everything in their power to prevent it. The fact is that there are churches in which no revival will ever occur unless the official board and some of the leading members are altogether ignored. This is a problem for the preacher and the few spiritual ones he can gather about him. If the man of God takes counsel of these unspiritual, unconverted people they will seal his lips and block his way to everything like a genuine work of grace in the church over which the Holy Ghost has made HIM the overseer. Brother, let them alone; get your praying people about you, call upon God and spring a revival upon this ungodly element before they are aware of what you are about. It is the only way the work will ever be done.

We trust, too, that the cause of holiness will be pushed this year as never before. We need a general waking up at this point. This is the great need of the church to-day. Some are not preaching this doctrine as they ought to preach it and both they and their churches are suffering in consequence of this failure. We know men in the Kentucky Conference who once preached the doctrine of entire sanctification plainly and powerfully, and souls were saved and sanctified by the score under their ministry. But they have lost out, their ministry is lifeless and it has been years since a soul has been brought to Christ by their preaching. We here lift the voice of warning—others are following in the way these unfortunate brethren have gone! Beware! Oh for a deep, thorough, all-pervasive revival. Let this be the motto—A revival in every church before the conference shall meet in September, 1900!

We wish our correspondents who have so kindly written us in the past few weeks to bear in mind the fact that the editor has been out of the office nearly all the time for more than two months. Naturally we would get behind with some of our work, and close attention could not be given to every communication received. We will try to do justice to all in a very short time.

Another thing, the camp-meeting season has been on and we have many reports. These we are compelled to give right of way, as they would be stale in a short while unless published. Now, we rejoice in the fact that the camp-meeting season this year has been one of great success. God has lent his presence and thousands of souls have been saved and sanctified in these meetings. We believe this has been one of the most successful campaigns in many years. Keep the revival going. Faith in God and earnest, consecrated effort will keep the revival fires burning brightly in every community where they have been kindled.

REV. B. A. CUNDIFF, of Marion, Ky., passed through the city a few days ago, and gave us a very pleasant call. He had been to Wilmore, where he had attended the opening exercises of Asbury College, and dedicated the girls' dormitory of that institution. He reports a splendid opening. The enrollment was large and already quite a number had been converted and sanctified. For more than forty years Bro. Cundiff has been the staunch advocate of the doctrine of entire sanctification, and hundreds have been led into the experience under his ministry. We are always glad to see him at the HERALD office.

THE Kentucky Conference of the M. E. Church has just closed a pleasant session at Newport, Ky., Bishop Fitzgerald in the Chair. We have not yet seen a list of the appointments, but we understand that Rev. C. J. Howes continues as Presiding Elder of the Louisville District and Rev. W. B. Collins returns to Trinity Church, this city. Rev. C. P. Adams, for two years pastor of Epworth Church, has been transferred to Bowling Green; while Revs. John Phillips and W. B. Barton have located and will go into evangelistic work. These brethren are well known to us, and we heartily commend them to those who are in need of their services. Bro. Phillips address for the present is Newport, Ky., while Bro. Barton may be reached at Louisville, care of this office. These are worthy brethren and we pray that great success may attend them in the evangelistic field.

"He that abideth in me, and I in him, the same bringeth forth much fruit."—John 14:5.

The Savior here gives us the secret of fruit-bearing. The spiritual results of our life will depend upon our spiritual relationship to Christ. If we would win souls to Christ we must ourselves be in Christ and have Christ in us. The personal experience of the worker is a matter of prime importance. A preacher will never have a revival in his congregation as the result of his own efforts until he has the revival in his own soul. The first condition to success in many a church lies in the closet at the parsonage. If the preacher fails to meet the condition here, his year's work will be dry and barren. So with all who would work for souls. A rich, overflowing experience is worth more in an effort of this sort than anything else. Other qualifications have their places, and we would not discount them, but without the abiding Christ failure is inevitable. If we abide in Him and He in us, let other conditions be what they may, we shall "bear much fruit." This is God's Word.

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CONTRIBUTIONS.

THE PENTECOSTAL PATTERN.

An Appeal to the Common People.

{ FRONTIER FAITH MISSION AND ORPHAN-
AGE, PESHAWAR, NORTH INDIA.

DEAR BRETHREN: The American people profess to be a vanguard of progress and reform. We should welcome suggestions and invite criticisms and investigation. Permit us respectfully to refer to the present providential demand for missions, modeled upon the Apostolic plan and under the direct guidance of the Holy Ghost.

1. The fact stares the world in the face that there is an amazing failure in the ordinary methods for evangelizing the heathen. We are told that in one hundred years of organized Foreign Mission work we have not kept pace with the progress of idolatry by the natural increase of the heathen population. More heathen to-day than when the first mission board was organized.

2. This mournful failure of adequate and permanent results is due doubtless to an unwise and unscriptural attempt to save the heathen by proxy. The churches have greatly erred in delegating their God given responsibilities and powers to ultra church agencies. These agencies may do an important work in their place. But mission boards have been bearing burdens that did not belong to them. This is the reason that most of them are so deeply involved in debt. The deputation of ecclesiastical powers to mere boards has been a monstrous blunder. The absolute power to appoint, pay, control and recall missionaries transcends even that of the church. Business men never assume that it is sensible or safe to invest an outside agent with more responsible rule and control than a firm has of its own affairs. Yet here is a substitute, a committee and employee clothed with more power than the principal ever possessed!

3. The results of this policy are self evident. There never has been and never will be a sufficient force of workers in the field under such a system, or funds to fully prosecute the comparatively so paltry work attempted. The fact is, boards have all along been clamoring for funds to maintain even the few workers they have afield. The great reason why we have been thrusting out only a skirmish line and skirting along the continent, when we should have invaded every gloomy labyrinth of heathendom, is that churches have shirked responsibility. They shrank from the supervision of their own work. God designed that churches and not boards should be the pivots of power, the seats of ecclesiastical control, the centers of missionary effort and inspiration.

4. Much of missionary effort has been forced and sluggish, because boards have stood between the missionary and the people, leaving the people only a nominal interest, and ignorant or indifferent regarding the special features, particular progress or events of the work. Nothing will arouse the people, strengthen their attachments, nourish their affections for this cause and stimulate them to endeavor and sacrifice, like a personal acquaintance with the call, experience, preparation, qualifications, necessities, struggles, trials and triumphs of the missionary. These are matters that properly belong to the people, and ought to be discussed and scrutinized in open assemblies and not in a called session of a board with closed doors. The hearts of the people would thus be awakened and their

zeal stimulated, and through these natural avenues and by these living links they would be directly associated with definite foreign fields through their missionaries.

5. As a rule the missionary is isolated from the warm sympathies, the fellowship and the fervent prayers of the people. He feels it, and lacks the inspiration and courage they would bring to him amid the loneliness, darkness and desolation in which he is left to labor on. He gets comparatively few communications from the common people. They do not know him, never sent him, feel little responsibility. He gets an occasional message from a board, informing him officially what they desire or demand. He may live and die without gaining much hold upon many true hearts in the home land. He is not conscious of much public recognition or appreciation. Darkness, before, behind and around. He fills, perhaps, a premature grave, a brief obituary chronicles his fall, and there is too little left alive when he is gone. The missionary correspondence, which, if diffused among the people, would kindle their souls, drops dead in the pigeon holes of some secretary's office, or is filtered forth second hand.

6. This policy was a failure measurably when but limited portions of the heathen countries were accessible. How comparatively powerless is such a system before the now wide open door-ways of the whole world! There must be a change. New paths must be broken. God is bringing about a change. God-ordained leaders are marshaling their forces in the distant fields and demonstrating the superiority of the primitive, self-propagating system of church missions. See Acts 13:1-4 and 14:21-27. Martyr-souled men and women, summoned by the Holy Ghost, are rallying, a grand, heroic host. The Spirit of the Lord is going forth in this appointed and glorious hour and bringing this work back to the church, bringing his people back to the Bible plan and to the pattern of Pentecost. Yours for Pentecostal and Pauline principles,
Evangelist C. W. SHERMAN,

Frontier Faith Mission and Orphanage, Peshawar, India.

[We publish the above, not because we endorse every point in it, but because it is suggestive and emphasizes a very important point. More individuality is needed in the work of missions. Each soul needs to have the burden of this work laid directly upon it. Many persons should go into heathen lands and there live and labor for God without waiting for the boards to send them. But let no one think that we discount the work of the various missions boards. They have done a good work and no member of the church should fail to give these boards his most hearty support. But the points made by our brother are worthy of our most prayerful consideration. The evangelization of the world will be very slow until individual responsibility is felt more generally than it is at present.—Ed.]

TERRELL, TEXAS.

DEAR HERALD: The meeting at the Terrell Camp was a good one. More than one hundred and fifty souls were saved and sanctified. Brother Godbey, though physically weak, had the pentecostal fire to stimulate him for the edifying and establishing of the saints. At his last Bible reading, on the evening of the 17th, those present took leave of the old prophet by shaking his hand and some impressed the sacred kiss upon his forehead. It was a time of weeping, however mixed with joy, for we felt the separation was but for a little while. The climax was only reserved for the glorious meeting in our Father's house. He left the next morning for Kentucky, too feeble to meet his appointment in Missouri. We pray God to spare him for the task of giving us the "Commentary on the Gospels."

Bro. Aura Smith is sound and solid, with a rich experience. His Bible readings are convincing and set people hungering after the fulness of the gospel. He seems to possess a wonderful memory, out of which he projects scriptural citations, and personal object lessons from real life to enforce their meaning, that makes the hour burn with intense interest. Thank God for this gloriously sanctified Baptist preacher going up and down the land, giving a full gospel to the inquiring and hungry masses. We are so glad no sect or creed can lay an embargo any more upon the truth of entire sanctification than upon regeneration. It is God's truth. Thousands are accepting it without the fear of the affected limitations of ecclesiasticism, sect or creed.

What shall I say of Bro. Strouse? Some have said in my presence we will spoil this young man with flattering encomiums. Were I of this opinion I would leave him out of my notice of the Terrell Camp. I believe he feels his call of God as much as he believes in his personal existence. The knowledge of that call as a continuous fire in his heart will regulate the spiritual machinery, making it a propelling power for God and His glory. For one I want it known, that the people may hear the message out of the fervor of a young heart, pulsating with God's love. It was on the lips of the people here about like this: "Is he not a wonderful preacher?" "Did you ever hear anything like it?" "It beats anything I ever heard," and such like. Brother Strouse is a logical, forcible and eloquent preacher. From premise to conclusion he marches with the tread of coming victory, and the victory comes. He has a courageous conviction of the eternal truth and none of the environments of sentimentality or the errors that grow out of it can offer a barrier that he hesitates to attack. I believe the memory of his castigations will bear fruit and go far toward the healing of some of our maladies. We believe the crooks in a great many of our heads need ironing out and it may be in our hearts as well. Oh for fearless and God-fearing men to preach the truth.

We do not wish it to be understood that Brother Strouse' preaching was confined to the line just noticed. Under his touch Sinai burned, while he offered Calvary as a blessed refuge. The heavenlies seemed almost to come down to our panting hearts, while we looked for broader disclosures. May the Lord keep Brother S in Gal. 6:14. Then we dare not anticipate, his health being preserved, what we may hope in his usefulness in propagating and extending the doctrine of Bible holiness throughout our land.

We had Brothers Arnold and Williams with us. Brother W. was with us a year ago, and we were glad to renew our acquaintance. He grows upon us. Bro. Arnold impressed himself upon us as a loving and gentle disciple. We had learned to love him in the office at home, but now that we have had a personal acquaintance, he comes closer to our hearts as brother and editor. We feel sure that Bros. Morrison and Cockrill were wisely led of the Spirit to place this godly man at the helm of the HERALD.

May God's richest blessings rest upon the heads and hearts of the HERALD helpers.

Brother Burnett, of Roanoke, Va., was with us in song, and such singing can only be appreciated from the hearing. Brother B. lost his wife in June. May he and his children find rest and peace under the shadow of His wings. Your brother,

S. E. WASKOM,

SPRING LAKE CAMP.

REV J W LIVELY.

The Spring Lake Camp is situated near Homer, in north Louisiana. The Camp proper is a dense pine forest, beautiful for location, and in some respects the most picturesque camp we have seen. A beautiful artificial lake of clear water encircles the shady campus, while the cars land the multitudes of comers and goers at the very doorway of the pavillion.

This camp is the property of the holiness people living in the neighboring towns and regions round about, and a striking feature here is that the entire management seems to be in the hands of some elect women. We found Sisters Walker and Boyd, the bishop, presiding elder, pastor, and general board of managers, and we must say they guided with a deft hand. Their control was not only quiet, but successful and satisfactory. Perhaps some of our other camps would be gainers by having a few consecrated women sandwiched in with the boards of management. No doubt it would avert a growing evil among us—that of spending an hour on the holy Sabbath prizing and pleading for finances to meet the current expenses. This is a growing evil, and portends growing weakness and failure.

The workers here were Revs. Guy and Franks, with Sister Ruetherford, Ennis, Tex. About one hundred souls claimed conversion or heart purity as a result of their labors. They are splendid workers.

One striking feature here is the number of children who speak out their testimony. I think I heard fifty at one service bear a living witness to God's saving grace. Also quite a number of aged and venerable people. Another pleasant fact is, we heard but little of opposition here. The truth is, it seems that the holiness movement in north Louisiana has a wonderful swing.

Again, the people in this portion of the State are the old southern element and preserve much of the old ante bellum features of life. There is the ease and grace about them common to the former days. This is in great contrast with the mixed and cosmopolitan life found in Texas.

At this camp we heard a very intelligent man testify to the blessing of present salvation. We learned that he represented his parish in the State Legislature. We said, this is good. Very soon we heard a like testimony from a young man of beautiful spirit and striking simplicity. He proved to be a State Senator from that district. We said, this was good also. But we were again surprised and delighted as a tall, venerable form arose, bearing the polish of a cultured gentleman. His manners and speech indicated the platform and the hustings, but he bore witness to the saving power of the blood of Jesus. We said, this is good, indeed, for this man is a nominee for the United States Congress from that district, and a more modest, thorough Christian gentleman we have not met. If this holiness revival goes on in Louisiana, it is possible that we may yet hear of a governor falling into the procession and telling the old story.

Later on we were thrown in the private company of the young State Senator above mentioned and was greatly pleased at his rich, Scriptural experience. He went into the Kingdom by the death route, the only route, and amidst all his public and professional life is conscious of the saving presence of a personal Savior. He was just from a special call from the governor, convening the legis-

lature to provide for the issuing of bonds to the amount of fourteen million dollars by the city of New Orleans. It is an oasis in a desert to find a man who passes unscathed through the lugging and lobbying of a State Legislature. He is a Joseph indeed. Perhaps it is proper to say that this Christian Senator washed into the experience by our dear Bro. W. W. Hopper.

The mention of the name of W. W. Hopper reminds us. Ten years ago, when we entered the East Texas Conference, Hopper was packed up, and was just leaving it. He looked sad, and homeless, and friendless. We heard all sorts of things about Hopper. The preachers were shy of him. They said he was cranky and crazy. The presiding elders said he was an extremist and ruined everything by his second blessingism. Some laymen said that Hopper was a terror, that he blistered them with rebuke and broke them of their rest. The poor man had to go. And it came to pass in those days that this lonely prophet of the most high God fled from these parts, and as he journeyed southward he came to a certain city nigh unto the sea. And in that city dwelt a man, also a servant of the most high God, whose name was Carradine, a man who feared the Lord and walked in all His commandments blameless. And it came to pass that this servant of the Lord inquired of this lonely prophet if he would enter into the temple and speak concerning these things the Lord had given him. Whereupon this prophet did enter in and for the space of many days ceased not to declare unto all the people all things concerning this life. And as this prophet spake in all boldness in the temple great fear came on all and the hearts of many were turned to the Lord, so much so that the Spirit of the Lord came mightily on many and they did shout and speak forth the praises of God and mighty works were done in that city. And it came to pass that the heart of Carradine, the servant of the Lord, was mightily broken up, so much so that he did weep and fast before the Lord, and did greatly humble himself in His sight, until on a certain day in the morning thereof, and at the ninth hour thereof, the Spirit of the Lord came mightily on him and did then and there sanctify him and turn him into another man, so much so that he did also stir up the hearts of many, both far and near, until a great multitude hath arisen, and the end is not yet.

What strange things we see! Our brethren in Texas regarded Hopper as a great troubler in Israel, but God was making him a chosen vessel. It is altogether likely that Hopper has been the agent in bringing more souls to the truth than all his troubled brethren combined.

FROM BYRON J. REES.

It was my fortune to attend Smithfield monthly meeting, also Short Creek quarterly meeting of Friends, both held at Smithfield, Ohio, the latter part of last month. The Lord opened up a door of service and blessed the Word. Praise the Lord.

Ohio yearly meeting, which followed close on quarterly meeting (August 24-30), was remarkably favored with the presence of the Lord. The business was conducted in the spirit of unity and meekness, and the devotional meetings were seasons of marked spiritual power. Many were definitely saved and sanctified.

The presence of that dear aged servant of God, Joseph Stanley, was a source of much blessing to my own heart. Among others whose ministry was acceptable and effectual were William P. Pinkham, of Massachusetts, Flora Holiday, of Indiana, Emma Coffin, of

Iowa, John Pennington and J. S. Kimber, of Rhode Island, and Brother Webb, of Virginia.

As we took the train for Denver we felt that God had given us a most wonderful time. He had answered our prayers in every way. The work of evangelism received much attention, and nearly four hundred dollars was given on the spot to enable the evangelistic committee of the yearly meeting to send the gospel into needy fields. The missionary spirit was vigorous and normal. Several new missionaries were sent out and \$2,300 were raised to push forward the work. Willis Hotchkiss, who has spent some years in East Africa, was present and addressed us in the power of the Spirit. All these things fill our hearts with gratitude. While kneeling with uncovered head beside the white stone bearing the simple legend, "David B. Updegraff," I received new visions of God and His work and am more determined than ever to "follow Jesus all the way." May the Lord help us to tenderly and humbly walk in the light with the Lamb until the end. Amen.

Father and I are having sweet, glad service for the Lord in Denver. It is so easy to serve the Lord. "Trust and obey." Follow the promptings of the Spirit and keep your eye singly fixed on Jesus and success and blessing are sure. The meetings are being held in the "Castle," a big stone building in River Front Park. The people come and the Lord blesses. Glory! We will continue here until Monday, when we go to Colorado Springs for a few days. Brethren, pray for us. In Jesus.

DENVER, COL.

BYRON J. REES.

Sheridan, Ky.

Dear HERALD:—Our Hurricane Camp-meeting was a great success. I think there were over one hundred converted, reclaimed or sanctified. The most powerful preaching I ever heard, was done during the meeting. We had with us Bros. J. J. Smith, A. A. Niles, B. A. Cundiff, Barney Butler, Charles Royster, B. A. Brandon, of Carrsville, and others. Best of all, the Holy Ghost was there. Sinners were convicted all over the big tabernacle. We had a glorious time. I have traveled some in seven different States, but have never seen a better allround camp than Hurricane. May God bless the dear men who serve as committee, and help them to run and rule it for Jesus. The judgment alone will tell what has been accomplished at old Hurricane camp. It was there the light flashed into my dark heart. I was notified by the Holy Spirit that I was a miserable backslider. Oh I am so glad the Lord sent dear Bros. Smith and Niles to lead us out into the blessed land of Canaan. I found it much harder for me to get reclaimed, then after I had got reclaimed, to get wholly sanctified. Glory to God, I am so glad I found this good, easy way. Oh how I do love to sing for Jesus. I feel so much at home in a big holiness camp meeting. You ought to have heard us sing at Hurricane. It was a great treat to me to have Miss Mary Smith with her cornet, and Brother Denton, with his excellent bass voice. Now, before I close, I must praise God once more, for a good, consecrated wife, who sings alto with her voice tuned to the music of heaven. Oh glory to Jesus! I think I will go to join Brother Ramsey soon. Your brother and sister sanctified now,

W. B. YATES AND WIFE.

We have just issued the "Experience of Rev. T. H. B. Anderson," as told by himself, in tract form and the friends of holiness will do well to scatter it broadcast at camp-meetings. Also Bro. Morrison's tract, "Mr. Carnal Mind Gets Justice." Send to the HERALD office for these tracts.

The Rise of Camp Meetings in America

The camp-meeting is peculiarly an American product, and is supposed to have originated in 1799. During this first century of its history it has undergone various modifications, but its original purpose has not been changed, nor has there been much departure from the methods employed by its founders and early supporters. Its career has been honorable, and its influence has greatly stimulated and deepened the religious life of the people. It has been criticised severely, declared to be unauthorized, subversive of order, and divisive in its tendencies, as well as creating low and wrong views of religion and the Church. But in spite of all hindrances and adverse influences, it has gone forward, and every summer, in thousands of places, the people of God gather together in their forest temples for praise, prayer, and worship, to enjoy the felicities of Christian fellowship, to listen to the preaching of God's word, to encourage each other in the faith, and to lead others "from the bondage of corruption into the glorious liberty of the children of God."

It is generally considered that camp meetings took their rise in connection with the labors of two brothers—John and William McGee—the former and elder being a Methodist minister, and the latter a Presbyterian minister. In 1820 John McGee, who lived to an old age, and whose zest for camp-meetings never abated, wrote a letter to Thomas L. Douglas, Presiding Elder of Nashville District, Tennessee Conference, of the Methodist Episcopal Church, in which he said:

"In the year 1799 we (John and William McGee) agreed to make a tour through the Barrens toward Ohio, and concluded to attend a sacramental solemnity in the R. v. Mr. McGready's congregation on Red River on our way. When we came there I was introduced by my brother, and received an invitation to address the congregation from the pulpit; and I know not that God ever favored me with more light and liberty than He did each day, while I endeavored to convince the people they were sinners, and urged the necessity of repentance and a change from nature to grace; and held up to their view the greatness, freeness, and fullness of salvation which was in Christ Jesus for lost, guilty, condemned sinners. My brother and the Rev. Mr. Hodge preached with much animation and liberty. The people felt the force of truth, and tears ran down their cheeks; but all was silent until Monday, the last day of the feast. Mr. Hodge gave a useful discourse; an intermission was given, and I was appointed to preach. While Mr. Hodge was preaching, a woman in the east end of the house got an uncommon blessing, broke through order, and shouted for some time, and then sat down in silence. At the close of the sermon Messrs. Hodge, McGready, and Rankin went out of the house. My brother and myself sat still, and the people seemed to have no disposition to leave their seats. My brother felt such a power come on him that he quit his seat and sat down on the floor of the pulpit (I suppose not knowing what he did); a power which caused me to tremble was upon me; there was a solemn weeping all over the house. Having a wish to preach, I strove against my feelings. At length I rose up and told the people I was appointed to preach, but there was a greater than I preaching, and exhorted them to let the Lord God omnipotent reign in their hearts, and submit to Him, and their souls should live. Many broke silence; the woman in the east end of the house shouted tremendously; I

left the pulpit to go to her, and as I went along through the people it was suggested to me, 'You know the people are much for order; they will not bear this confusion; go back and be quiet.' I turned to go back, and was near falling; the power of God was strong upon me; I turned again, and losing sight of the fear of man, I went through the house shouting and exhorting with all possible ecstasy and energy, and the floor was soon covered with the slain; their screams for mercy pierced the heavens, and mercy came down; some found forgiveness, and many went away from that meeting feeling utterable agonies of soul for redemption in the blood of Jesus. This was the beginning of the glorious revival of religion in this country, which was so great a blessing to thousands, and from this meeting camp meetings took their rise."

The meetings held by the McGees were probably not the first of the kind held in this country, the claim being made, with reliable evidence to substantiate it, that religious encampments were held in western North Carolina by the Presbyterians and Methodists as early as 1794. Besides this, the scenes described by John McGee were similar to those witnessed in the Methodist revival in Virginia ten years before he and his brother made their memorial tour "through the Barrens toward Ohio." These great religious gatherings probably had their origin in the quarterly circuit meetings of the early Methodists. On these occasions the people of all the societies on the circuit would come together at some central place for a few days of religious fellowship. The presiding elder would be in charge of the services, which, because of the limited capacity of the little church, schoolhouse, or farmhouse, would be held in a convenient grove. The traveling and local preachers and the exhorters of the circuit would be present to preach and exhort the multitudes, and the Bishop might possibly be present also. The circuit meeting usually continued for three days, and culminated in the simple and spiritually quickening delights of the love feast. These quarterly circuit meetings were introduced in the early days of American Methodism, and were regularly held through the Methodist Episcopal Church twenty years before the historic meeting on Red River, and were recognized features in the religious services of the Methodists of Kentucky, Tennessee and Ohio.

The first camps were primitive affairs. A space was cleared in the woods, a rough platform erected for the preachers, and boards fastened to stakes driven into the ground served as benches for the congregation. The people came on foot, by wagon, or on horseback. As the meeting continued for a few days only, the people made but little provision for their own comfort; in fact, physical comfort was a secondary consideration. Some brought shelter tents, under which they slept, some had covered wagons, a necessary and convenient part of the equipment of the pioneer, and others slept under hastily constructed booths of boughs, or under sheds of sapling poles and boards hurriedly put together. As the camps became more permanent these rude contrivances were displaced by substantial cabins and cottages, until now at most camp meetings all the simple comforts of home may be enjoyed.

In the center of the encampment was the auditorium, with its rudely constructed platform for the preachers and its rough benches for the people. Between the preacher and the audience there was a space known as the "mourner's bench." At the conclusion of the

sermon and the exhortation it was customary to invite those who were inquiring for spiritual light or were under conviction of sin to kneel at the mourner's bench, where they were met by the preachers and other workers who sought to minister to their spiritual needs.

At many of the early camp-meetings the audiences were very large, and the accommodations of the auditorium were frequently overtaxed. The great day of the feast was generally Sunday, when the number of those attending the services would sometimes reach ten or twelve thousand, and this is still true of many camp meetings. When the multitude became unwieldy overflow meetings were held at short distances from the auditorium, and, with three or four such services in operation at the same time, with their enthusiastic singing, fervent praying, and joyful shouting, accompanied by the peculiar manifestations of the religious spirit characteristic of such assemblies, the scene must have been unique indeed, and calculated to stir the spiritual sensibilities of even the most indifferent and hardened sinners.

The daily program of the old-time camp-meeting began at day-break, when a trumpet blast sounded the reveille. This was followed after a short time by a second blast, which was the signal for private devotions. Then there was a third signal from the trumpet, which summoned all who were able to leave their tents, to the central preaching stand for public prayer. After this brief service came breakfast. Regular preaching services were held four times daily: at eight and eleven o'clock in the morning, at three o'clock in the afternoon, and at early candle lighting. These services were followed by meetings with the penitents, and the last meeting, though it began at early candle lighting, frequently continued until late into the night. The preaching was generally of an animated character, and invariably drew from the happy listeners expressions of approval in the form of "Hallelujah!" and "Amen!" which by no means disconcerted the preacher, but rather urged him on in the delivery of his message of salvation. The singing was usually in charge of a chorister, but he was not always able to guide or control the volume of song that broke again and again with marvelous spontaneity from the hearts of the people who sang with the spirit and with the understanding.

Bishop Francis Asbury, who attended his first camp meeting at Drake's Creek meeting house, in Tennessee, on October 20 1800, in company with his recently elected colleague, Bishop Richard Whatcoat, and the Rev. William McKendree, then a presiding elder, who was about to take charge of the work of the Methodist Episcopal Church in the Mississippi Valley, gives his impressions of the occasion in his journal. The meeting was a four days' sacramental service held by four Presbyterian ministers—Craighead, Hodge, McGee, and Adair—and the three Methodist ministers had preached to the assembled multitudes at their invitation. Bishop Asbury says:

Yesterday, and especially during the night, were witnessed scenes of deep interest. In the interval between preaching the people refreshed themselves and their horses, and returned to the ground. The stand was in the open air, embosomed in a wood of lofty beech trees. The ministers of God, Methodists and Presbyterians, united their labors and mingled with the childlike simplicity of primitive times. Fires blazing here and there dispelled the darkness, and the shouts of the redeemed captives and the cries of precious souls struggling into life broke the silence of midnight. The weather was delightful, as if heaven smiled, while mercy flowed in abundant streams of salvation to perishing sinners.

If the scene during the day was one of unusual animation, that presented by the camp at night must have been weirdly picturesque. The following extract from a letter is a brief description of such a scene near Baltimore in 1805:

The appearance of the place at night was very solemn and, at the same time, romantic. When going to the place a person heard the preaching, singing, and other exercises of devotion at some distance off, and, coming by a winding path through a thick wood, all on a sudden he beheld a large congregation of people and a whole train of fires around them. Candles and lanterns hung on trees in every direction, and the lofty oaks and their spreading boughs formed a canopy over their heads, while everything conspired with the solemnity of the night to make the place seem awful!—New York "Christian Advocate."

(TO BE CONTINUED NEXT WEEK.)

SALEM CIRCUIT.

U. S. TABOR.

Rev. R. L. Tally, one of my local preachers, and I have just closed a gracious revival at Cedar Grove; of which many good things might be said. The meeting was remarkable, because of the wonderful power that was present, some one being saved or sanctified at every service. There were twenty six bright conversions and eight sanctifications. Some were converted who had been periodical seekers for years. One girl, about twelve years of age, was converted and with a face beaming with joy, went to the rear of the house and through her influence three of the hardest sinners were converted. Among those who were sanctified were some eminent for piety—spiritual leaders in the church—and who have been stout (but thank God, neither bitter nor stubborn) opposers of the second work of grace. The confidence people have in them will give them great influence for good.

It is so sad to see and hear our people opposing their own doctrines, and the sadness is intensified when we learn where they got their clubs—from a church organ, a pastor or a presiding elder! Would to God that our brethren everywhere could have a clear conscience without opposing the distinguishing doctrine of our church. But if they can't, let them fight on, and if God can stand it men ought. At the last service we received twenty eight into the church and more will follow soon.

We are coming to the close of the year with a happy and thankful heart. The people have endeared themselves to us by their many acts of kindness. How often we think of the redeemed ones we have met, faces aglow with the heavenly fire and the thought comes, "I wonder if they are true to God?" Let us all try to fill our little niche till he calls us hence.

Mt. Zion, Bethlehem, Henry Co., Ky.

The old church that will be remembered by many (many sons and daughters were born there) is no more. This church is of historic interest. Brothers Joseph Sewell, Harvey Quisenberry, John Bruce and others, who have gone to their reward, labored here faithfully and successfully. Brother Sewell gave the lot and did much toward building the church. A silver plate on the pulpit of the new church, will commemorate his life and work. Three children are now living, who are nearing the "border land." They start the new church, I trust, on its mission of peace and blessing. Brothers Johnson, Rand and others of the older brethren wrought well in this field. The spiritual children of the dead and living are "telling to the generations following" of their service and labor of love.

Mt. Zion, the new church, stands on a beautiful lot in the little town of Bethlehem. These names and this association are very suggestive. May the blessings of the Babe of Bethlehem of Judea, the Savior of the world, be upon the town and the church. So, may Mt. Zion be the "joy of the whole" community, and "her righteousness go forth as brightness, and her salvation as a lamp that burneth." This is a beautiful little church. It is 30x50, a frame building, and cost, everything estimated fairly, about \$2000. Sunday, August 27th, was dedication day, and a big day it was. Bishop Joseph S. Key kindly consented to dedicate for us. The morning service was held in Bro. Geo. Sewell's woods. The congregation was estimated from three to five thousand. The Bishop preached a most edifying sermon from the parable of the Tares, dwelling principally upon the malevolence of the enemy (the devil) who sowed them. Bro. J. W. Hughes who was present, upon my invitation, preached for us in the afternoon. The Bishop preached in the church at night, and formally dedicated the house to God. His sermon on "Secret Prayer," from Matt. 6:6, was most wholesome. The debt of eight hundred dollars was provided for in cash and subscription.

The friends of other churches helped us most nobly in building the church and in feeding the multitude. Bro. Strother and his people, of Pleasureville and Eminence, were most magnanimous. Bro. Tandy Quisenberry, a worthy son of a worthy sire, helped us generously. Many of our own people have prayed, sacrificed and labored and are now happy as they enter in part into their reward. May they with their new church and new preacher enter upon a blessed and prosperous year in the Master's service. We are thankful to all who have assisted, and especially do we offer most humble and grateful thanks unto Him who always causeth us to triumph in Him. G. W. CRUTCHFIELD.

Frost Bridge Camp-Meeting, Wayne Co., Miss.

The meeting began Wednesday night, Aug. 16th and continued with increasing interest to the closing service, Sunday night 27th. Rev. C. H. Ellis was in charge, assisted by the writer and Revs. R. H. Barr and — Farmer and that prince of laymen, L. P. Brown, of Meridian, Miss., who conducted one service each day in his own inimitable way. There was scarcely a dry, profitless service during the meeting. Many backsliders were reclaimed, sinners converted and believers entirely sanctified. I cannot report the exact numbers, having failed to put them in figures at each service under the impression that some one else was attending to that duty. The good effects of the meeting, however, cannot be tabulated. The opposition to the doctrine of entire sanctification gave way in a marked degree. As a result several new tents are in prospect for next year, and a more liberal support of the camp ground assured. D. G. W. ELLIS.

The Way to Send It.

At the holiness camp meeting at Denton, Texas, recently the inimitable Bud Robinson was telling the people how to get a scriptural sanctification so as to conform to Acts 1:8. Said he, "You get sanctified in Denton; let it (Denton) represent Jerusalem, then go out and witness to it all over Texas. Let Texas represent Judea, then witness to it in Mexico; let that represent Samaria, and then to send it to the uttermost parts of the earth, you just write to the PENTECOSTAL HERALD and it goes." JAS. P. BATES.

AMERICA, ILL.—If you will allow me a small space in your most excellent paper, I will write a few lines. I have just returned from the sixth annual camp meeting, held at Bonnie, Ill., Aug. 16-28. Rev. H. C. Morrison, of Louisville, Ky., and Rev. H. W. Bromley, of Wilmore, Ky., had charge of the meeting. The power of God was on the camp from the beginning. There were many souls saved and sanctified. The recording angel has the account. Praise the Lord! Prof. Geo. E. Kersey led the hosts in song and Miss Dalia Miller presided at the organ. The singing was grand. Brother Morrison did most of the preaching. He won the hearts of all the people. Sister Bertie Crow joined the second week of the meeting and gave assistance such as no other than she can render. She was a blessing to us all in her prayers, testimonies and sermons. Brother Bromley conducted the children's meetings. Several of the precious little ones were saved. The weather was fine. The crowds were large. I never saw as many people rejoicing at once as on the last Friday night of the meeting. It was a real Pentecost to many of the precious saints. It will never be forgotten. There was a parsonage built by the Association during the year. There were more campers this year than ever before. Bro. W. J. Harney and Sister Bertie Crow are booked for next year. Brother Kersey is to have charge of the song service. I feel stronger in the Lord than ever before. I want the brethren to pray for me that I may be able to do whatever the Lord would have me do. God bless the HERALD. It is a welcome visitor to our home each week. Yours, saved and sanctified, ANNIE LAURENCE.

DEAR HERALD: A few days since an idea struck me with considerable force. On account of the continual urging to live the life, or show to the world that we live a sanctified life, I was reminded that there was a very short step from this idea to the doctrine of works as salvation, now one of the plagues of our Methodism. The great idea to my mind is to keep the heart aglow with the blessed presence of the Comforter, moment by moment, and with all prayer and supplication and frequent fasting there will flow from the heart and life enough works involuntarily to convince the most hardened unbeliever of the power of God to save to the uttermost any and every moment we live. There will be honey enough to sweeten the entire life, but only as the moments fly quickly by. Have the Comforter abide if you want fruit to grow and ripen all the year round, and the greater the drouth the sweeter the fruit. I imagine some stout old saints of God are willing to say amen, though it be with tears of joy over the many victories here and there gained over Satan under the blood of the crucified one. Keep under the blood, that the efficacy of its power may be on continual test. I am no theologian, but I have been to the Fountain often enough to know the way and place to quench the thirst of a hungry soul. VIC. REINHARDT.

WINTERVILLE, GA.—Dear HERALD: Our meeting at New Hope Church in Jasper county resulted in twenty-four accessions to the M. E. Church, South. From there I went to Indian Springs Holiness Camp meeting where I had permission to preach several times to the children and young people. I enjoyed greatly the preaching of Rev. J. O. McClurken and wife and others. I am now at home for a little rest. I am passing through severe trials, but the everlasting arms are beneath me. I have a call to Key West but yellow fever there may change my plans. R. O. SMITH.

BEULAH PARK CONVENTION.

REV. B. HELM.

I left Louisville on Tuesday, July 25th, for Beulah Park, Ohio, to attend the annual Ohio convention of the Christian and Missionary Alliance. Beulah Park is about ten acres of ground lying out east of Cleveland on the lake. The Lord had me miss railroad connections so I did not arrive in time to go out on the street cars at night during the strike. "All things work together for good to them that love the Lord," etc. I had a test of saying this when made quite sick, probably by the water, so I could not attend the last session of the convention, or leave for home for twenty-four hours after its close. But praise His name, I was able to scatter some fifty or more tracts and anoint two or three sick ones that day, and the Lord healed me also. Glory! It is just like our Jesus. The lake front is clean and sloping very gently from the beach below the bluff, so bathers and baptizers have a good time. Quite a number were immersed, although not a sermon, and only one allusion did I hear from the platform on the subject of immersion. The Alliance insists on no particular form of baptism. But the circulation of literature from the pens of those holding this view, undoubtedly does influence many to be immersed, who have already been baptized by affusion. Teaching will produce an effect, though to my mind, after humble, honest, frequent research, I can see nothing in the Word of God to support such a mode. But I bless the Lord, I can rejoice to see a penitent sinner symbolize the Holy Ghost washing away his sins no matter how it is done. The entire gist of the diverse view is this: Does baptism symbolize the work of Christ for the sinner, elsewhere typified in the Lord's supper and the Lord's day, or that of the Holy Ghost, the other Divine person and His work in cleansing men from sin? If baptism does not symbolize this latter, then there is nothing to commemorate the third person of the Trinity's work. But the baptism preached in the Alliance work is the Holy Ghost baptism, implanting a living Christ in the believer. On Thursday the writer preached on this subject. His time expired in the very midst of his discourse, with that Christian courtesy and dependence on the Spirit's guidance which characterizes the Alliance, a rising vote confirmed the offer of the next speaker to donate his time. So the service closed in one and one-half hours, and the first altar service, I believe, was held. Over fifty people flowed down the aisle and fell at the altar. Work with them consumed the next speaker's time till noon, and the Ohio superintendent announced that the Holy Spirit had "busted" the programme. Twice afterward, fifteen and eighteen were at the altar, yet this feature was not afterward pressed as it should have been.

On Friday about one hundred obeyed the command of James 5:14-20, under the teaching of the atonement of Christ covering the entire man, sickness of body, as well as sin of the soul. One Cleveland minister treated his hearers to "Where is Bob Ingersoll?" Another in an M. E. Church, assailed Divine Healing on the Lord's day, while Brothers Lelacheur and Simpson held up the needs of a dying world.

A council of ministers called by Rev. D. W. Myland, of an independent church of Cleveland, at the request of a body of Christians gathered in Havana, partly through the efforts of Mr. Cody, cousin of Buffalo Bill, ordained a cultured Cuban, Professor Mazzorana, the first Alliance missionary to Cuba. Mr. Cody, last year, gave \$10,000 worth of

property at the Park to the Alliance. It includes a fine tabernacle, fine only in construction and accommodations for 2,500 people. This year he and friends gave \$1000 to Cuban work, and he goes to look after the work in addition to his gift, during the cool season.

Stephen Merritt left before I arrived. He said he expected to be a millionaire yet, for Christ, and go around the world visiting and strengthening the missions, and where he found the Alliance missions needed houses, etc., he would build them. He proposed hereafter to attend to the disbursement of the Lord's funds in his hand himself. The street car strike on that magnificent avenue, Euclid, leading out to the Park, no doubt kept many away, yet the Park was full and about 2000 people were in the tabernacle on the Lord's day.

The missionary service continued from 2 to 6 p. m. After a two hour sermon by Rev. A. B. Simpson on the "Feeding of the five thousand by our Lord," showing our responsibility, like the lad who had the loaves and fishes, to sacrifice for others, and many other points, dwelling on the needs of the heathen, Mr. Lelacheur, from Thibet, took the offering. He called on the missionary from India to arise. Here, said he, is a man well kept. Is he not worth \$250.00? Just what it costs to support a missionary in that field, and they live as well as any Christian ought to wish to." Then he called for Japan, and a four hundred dollar lady arose from that civilized heathen land; so a three hundred dollar lady from China, and couples from Africa stood.

Cards were quickly distributed throughout the audience and gathered in with over one hundred dollars in cash, also above one hundred dollars from the children. Then the reading of card pledges interspersed with hallelujah songs, and occasional waving of handkerchiefs. The Chataqua salute followed as \$25, \$50, \$100, \$125, \$200, \$250, \$300, \$500, \$745, \$1000 and a \$2.53 gift with these words, "All I have," were read out. \$13,000 in all was pledged, one offering after the close being a \$1600 lot in Cleveland, given by an unknown young man. They gave joyously. Ninety five per cent of pledges for \$10,000 last year were paid.

So ended the Convention with a general platform service at night, when the last \$400 of the \$13,000 was given. Glory to God, an indwelling Christ can expel inbred selfishness.

The writer desires to raise \$1200 in Kentucky and Tennessee, to secure the opening of a new mission by this Alliance, near Ponce, in Porto Rico, a part of our country. Already a native Alliance band is organized in its capital.

May this Convention show others what a practically holy body will do for Christ. Oh churches of God, go preach Christ all sufficient for all holy living, and you will have liberal giving. "Go thou and do likewise," "Provoking one another to love and good works."

Detroit, Alabama.

D. ar HERALD: Will you give me a little space in your valuable paper to tell what the Lord has done for me and some of our Christian people? He has sanctified me and them. We have just closed a wonderfully good meeting at Wesley Chapel. Praise God for sanctification there and everywhere it may be! Glory to Jesus, He satisfies me! Praise His holy name! We can have a holiness prayer-meeting every Saturday night, and Sunday-school every Sunday and preaching three times per month! Brother Daniel is our pastor. He is a power in the Holy Ghost. I will always be glad that he came here

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Hood's Sarsaparilla
Never Disappoints

to lead us into the light of sanctification. He led me to the light and now I can see more clearly than before. Praise God for salvation full and free! It is for you and me. Bro. Draper helped Bro. Daniel in his meeting at Chapel. I wish I could tell how much good his preaching did me, but I cannot, it was so much. But one thing I can tell. He told me where I was. I was converted at about twelve years old, and was sanctified at about nineteen. So I had crossed the Red Sea in conversion, and stayed in the wilderness until I was sanctified, last year. Then I walked up to Jordan River and the Lord divided the waters, and I just walked over on dry land—sanctified now.

Oh, how sweet it is to live with Jesus and trust Him in everything! I am so glad He can keep us all from sin, when we trust Him. Praise the Lord for such a Savior as this! I wish that every sinner could see where he is standing, and then turn around and live a Christian life. I am sure he would be afraid to go back where he was. Life is so uncertain, and death is sure. We should always be ready for death. I, for one, can say that I am ready, willing, and waiting. But while I live I want to be at work for my Savior. I am willing to do anything He wants me to do in His service. It seems that I do all I can, but if the Lord has any more for me to do I am His, fully consecrated to do His will the very best I know. His service is my sweetest delight; His blessings ever flow. Praise the Lord!

I am a reader of the HERALD and am always glad when it comes. I love to read its pages. As this is my first, I will close by asking the prayers of all who will pray for me and my home that we may all live for Jesus and get home to heaven. Yours in the fight.

Saved and sanctified,

MISS VALERIA LEE.

Uba, Kentucky.

We just closed a meeting at Cairo, Ill., with good results. There were about thirty saved, sanctified and reclaimed. We held the meeting at 32d and Sycamore streets, and the good people down town want us to come back and hold a meeting at 16th and Poplar streets. Pray for us. We go from here to Scales, Ky., to hold a meeting, and from there to Rock Springs, Ky. We are advocating the cause of Bible holiness and full salvation.

IRA H. RUSSELL.

"From the Pulpit to Perdition."

"I have read 'From the Pulpit to Perdition: or, Dr. Star and White Temple Church,' and wish to say it is a most wonderful booklet. I wish every intelligent person in America could read it in the next thirty days, especially the clergy of every denomination. I believe it to be a true picture (not overdrawn) of what many churches will be in the last day—clergy and all. I believe this book will be a blessing to every layman and preacher who reads it.

LUTHER R. ROBINSON."

For sale by the Pentecostal Pub. Co., price 10c.

SUNDAY-SCHOOL LESSON.

SUNDAY, SEPTEMBER 24, 1899.

Review.

REV. W. B. GODBEY.

GOLDEN TEXT:—"The angel of the Lord encampeth round about them that fear him, and delivereth them." Pal. 3:47.

On creation's morning, when this world wheeled out in gorgeous glory amid the splendors of lightning and the roar of thunder emanating from the creative fire, multiplied millions of angels were present shouting for joy and answering the anthem of the morning stars and the mighty sons of God whose triumphant acclamation roared and reverberated through the universe. Not only were the angels present at creation and ineffably jubilant with holy delight as they contemplated the stupendous work of Omnipotence; but they have from that day manifested a superlative interest in this world and humanity; never but once having left this earth and that was when to their unutterable astonishment and mortification they saw humanity, their own consanguinity, abducted by Satan and ruined by the fall. Then veiling their faces with grief and horror unutterable, they flew up to heaven, reporting thither the awful news, "all lost in paradise below." Countless millions, billions, trillions, quadrillions, quintillions, sextillions, septillions, octillions, nonillions, decillions, unadecillions and duodecillions of unfallen intelligences turn celestial worlds into Bochim of weeping over the sad ruin of fallen humanity. Fain would multiplied millions embark in the rescue. All the heavenly host prove signally futile in the momentous enterprise of rescuing the lost world from the devouring vortex of irremedial hell. This universal Bochim of weeping is interrupted by the only Begotten Son of God walking out on a towering celestial pinnacle and proclaiming to wailing worlds His espousal of the lost cause. Swift as the lightning the brightest couriers of glory wing their flight down to hell and there proclaim the glad news of the world's redemption. Thus while millions of celestial worlds are unutterably astonished and in wonder spell-bound over the Messiah's espousal of the lost cause; it is equally true that the dismal regions of the damned were never before so stirred with paradox and panic. Thus the redemptive scheme brought multiplied millions and countless billions of glorified angels to sympathize and co-operate with the Son of God and redeemed humanity, in the prosecution of an exterminating war against the armies of hell, which already begirdled the world upon the fall, determined to make good the conquest, and permanently and eternally to augment the restricted dominion of damnation by the accession of this world. Consequently in all dispensations and in all ages, angelic sympathy and co-operation have proved prominent factors in the Messianic kingdom. The angels lit down upon the heads of the prophets in bearing them heavenly messages, and cheering them by the splendor, radiant from their pinions of light. They enunciated the conception, and proclaimed the birth of our Lord, visiting the shepherds on the plains of Bethlehem and electrifying their hearts by the heavenly laudamus. They were round about the Incarnate Christ, ever ready and ever anon ministering to Him condolence, sympathy and co-operation. We all have our guardian angels, from the moment of our birth into this

world of sin and sorrow. They fortify us against ten thousand perils seen and unseen, delivering us at midnight as well as noon-day. When Sennacherib the priest at Jerusalem, in the days of sanctified Isaiah and Hezekiah the king, encamping at Lachish, five miles over the brow of Mount Bethzur, only waiting for day-dawn to come and execute the blasphemous threats of wicked Rabshakeh in the capture of Jerusalem, and the deportation of his people into Babylon. Pursuant to the gift of faith inspired by the Holy Ghost, Isaiah was enabled to take hold of God in prevailing prayer for the deliverance of the city, thus walking the streets of Jerusalem all night and shouting the praises of God, and bidding the wailing citizens, "be of good cheer, for Sennacherib will never be able to take the city." Thus that memorable night while Jerusalem roared and reverberated with piteous wails, has come and gone. At dawn of day all eyes are stretched to see the Assyrian banner floating in the air, the herald of doom, destruction and slavery. To their unutterable astonishment, no enemy appears. The sun is climbing the Oriental skies, and all is still as a graveyard in the direction of the Assyrian encampment; the third hour of the day has already arrived and no sign of an enemy. Curiosity inspires courage to go over the mountain and dare from the summit to look down on the plains of Lachish. Behold the tents are all standing as if it were midnight. They become courageous, draw nigh, actually enter a tent and find it full of dead men; then another and another, and continuously, and to their unutterable astonishment there is not a living man in all the army. The angel of the Lord came at midnight and slew one hundred and eighty five thousand Assyrian soldiers.

THE GREATEST OF THESE IS CHARITY.

REV. E. DAVIES.

Charity is the love of God shed abroad in the heart. Indeed it is God himself taking possession of the heart. It must be so, because charity enables us to "suffer long and be kind." It "envieth not, is not puffed up, doth not behave itself unseemly, or out of character, seeketh not her own. Is not provoked, hopeth all things, endureth all things, believeth all things. It never faileth. Prophecies may fail, and tongues may cease, and knowledge may vanish away, but charity, like God its Father, will endure forever."

Consul Booth Tucker, of the Salvation Army, very justly says, "It seems to me that the supreme need of the present day is the Christianity of love made manifest by sacrifice. Love that talks may satisfy for a time; but the love that sacrifices rivets bonds that bind for eternity. The love of sentiment may create a momentary flash in the fire, but the love of sacrifice will kindle a lasting flame which will illuminate the dark corners of the earth."

Sacrifice and success go hand in hand. Tongues will cease, and knowledge will vanish away, but this sort of love will never fail. It cannot be beaten; it must succeed. It overleaps walls of prejudice, crosses oceans of opposition, obliterates race hatreds, binds together humanity in one harmonious whole, and links it on to God.

"Love divine, all love excelling,
Joy of heaven to earth come down;
Fix in us thy humble dwelling,
All thy faithful mercies crown!
Jesus, thou art all compassion,
Pure, unbounded love thou art;
Visit us with thy salvation;
Enter every trembling heart."

READING, MASS.

A NEW BOOK.

"PERSIA AND THE PERSIANS,"

—BY—

REV. B. L. SARMAST.

A living picture of Persian life. Gives information concerning the customs of the people, also an account of their religious and social characteristics. The proceeds from the sale of the book go to the support of Bro. Sarmaست while preaching the gospel in his native land. The book is well worth the price and by purchasing the book, you will help a most worthy cause.

\$1.00 per copy.

Order one for yourself and get your friends to order.

PENTECOSTAL PUBLISHING CO.

The Hancock Co., Holiness Association

Closed their twenty first annual camp-meeting at Carthage, Ill., August 27th. Rev. M. B. Gott, pastor Union Mission, St. Louis, Mo., in charge. Bros. Hart and Magann were with us over the first Sunday. The meeting continued over the second Sabbath with increasing interest, the power of God being manifest in every service. Many souls were saved and sanctified, while the saints were wonderfully helped and led out farther into the ocean of God's infinite love.

We never witnessed such a scene as on the last Sabbath when it seemed that Pentecost was very blessedly repeated. The presence of God seemed to pervade the entire place. The altar was filled with seekers, some for pardon, others for purity, all coming through, gloriously saved. Eternity alone will reveal all the good done at this camp meeting. Glory be to His name forever. Yours saved, sanctified and kept by the power of God,

E. F. SHORT.

MONROE, LA.—Dear HERALD: We opened the fight at Homer, La., Spring Lake Camp, August 10th and continued to August 21st. We had salvation all the way through. All praise to God and to the Lamb. Amen! From Spring Lake camp we went to Waldo, Ark. Had a good meeting. Many saved. Great victory. Praise the Lord forever. This was a season of great settling down on the part of the saints. I am now at Monroe, La., and find a very perplexing state of affairs here. The enemy is doing all he can to tear down what the Holy Ghost has done. Pray for the holiness cause here. May the Lord save the holiness people. I can't write more. Pray for us all now, and especially for me, that I may be filled with the power and wisdom of God just now in this place, and for this work.

Yours saved, because I am sanctified by the blood of Jesus now. Glory! Amen and amen!

R. M. GUY

LATCH, TEX.—Dear Brother Arnold: We have just closed a ten days' meeting at this place. Holiness had never been preached here before, and the opposition was great. But God is our strength at all times. Praise His name! The workings of the Lord are wonderful. Many have realized there is a higher life, and eternity alone will reveal the results of this meeting.

Brother Latch says he will donate as much land as is needful for a camp ground. So holiness is planted here to stay. Next year, the Lord willing, there will be one more camp meeting for Texas. I go from here to Rufus, Texas; begin Sept. 1st.

Yours for the kingdom, in Jesus' name,

Aug. 30th.

M. L. PARDO.

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EDITORIAL.

REV. H. C. MORRISON.

BONNIE HOLINESS CAMP-MEETING.

Bonnie Holiness Camp-ground is situated in Southern Illinois, on a branch of the Illinois Central Railroad. The grounds are perfectly adapted to camp-meeting purposes. Excellent shade, and nicely laid off, with tabernacle in the center. The tabernacle at these grounds is one of the largest we have seen, said to seat from four to five thousand people. There is a large number of modern structures on the grounds, among them a good hotel, or eating house, and a comfortable parsonage where the workers are comfortably lodged, with many cottages owned by various individuals.

These grounds are owned, controlled and run by a devout, substantial, thoroughgoing set of farmers and merchants who mean business. They plan ahead, come and bring their families, dismiss other things from their minds and devote the entire ten days to an earnest and aggressive battle for souls.

The meetings are interdenominational, all the evangelical churches participating, and the best of good fellowship prevails. The president, Mr. R. E. Hoskinson, a large merchant in Benton, Ill., is one of the most untiring workers I have ever met. A man full of love and kindness, with a strong committee at his back, he presses the battle from the first service until the last sinner is brought out of the straw pile with a shout.

The Lord greatly blessed the camp this year. Prof. Geo. E. Kersey, Evangelist Bromley and wife, Miss Bertie Crow, and this writer were the invited help.

First and last, many ministers were on the grounds, and some of the most faithful lay workers were present that I have met with.

Sister Bertie Crow, though a frail looking woman, is a most efficient camp meeting preacher. She has a powerful voice, a most modest manner, and the Spirit of the Lord is upon her to preach the gospel. She is an excellent sermonizer, without either rant or cant, and knows when and how to draw the net. She wins the people, and leads them to Christ.

Bonnie has great singing. There were several old men in the chair, whom it was a delight to look upon and listen to, with a host of others, among them some who have remarkable voices. I do not think I have ever heard such a torrent of holy, glad song as at this meeting.

Prof. Kersey led the singing, and conducted a number of services.

Brother Bromley and wife made many friends, and won the writer's heart among the rest.

Brother Fitzgerald had charge of the hotel, and we do not hesitate to say it was one of the best we ever saw at a camp meeting. He is a farmer, and brings in his own fresh meat, vegetables, melons and fruit, and looks after the wants of the people with a cheerful interest that makes you feel quite at home.

All in all we met here one of the most substantial, devout, kindly people we have ever labored with. May the Lord bless them all.

Bos Smith and Niles have labored much in this region, and under God they have wrought well. We heard much of Bro. Harney's successful labors in this region.

The one disadvantage under which the Bonnie Camp labors, is the fact that the railroad people pour two big train loads of excursionists in on the camp-ground each Sabbath. These people get little or no good out of the meeting, and are in the way.

Thousands of people come by private conveyance, who are interested, teachable and well behaved, and we doubt not that the visible results would be much larger, but for the fact of this flood of worldliness being poured in on the Sabbath services. However, the sanctified people press the battle, and God gives the victory.

We met with many delightful people here whose memory we will treasure until we meet in the skies. Among them John McPherson, the famous song writer, whose name may be found in all the holiness song books. He is a man of pure heart, and most genial soul. There were about one hundred and twenty-five public professions. I suppose about half that number obtained sanctification. Amen.

We found no spirit of come-outism here, but unity, harmony and intense devotion to the great work in hand. Two very strong men came on the grounds, and succeeded in diverting the minds of the people for a short time, but we got rid of them and the work leaped forward with great power. We shall remember Bonnie as one of the greatest camps we have ever attended. First and last, all told, there must have been from eight to ten thousand people on the grounds.

OAKLAND CITY CAMP-MEETING.

We closed the Oakland City, Ind., Camp-meeting on the night of September 10. Rev. C. W. Rath was in charge, assisted by myself. Song evangelist, Rev. Luther Robinson, had charge of the music. Bro. Robinson is an excellent leader of song, and has made marked improvement since I last heard him. Ruth is a remarkable man, with loving heart, irrepressible wit, and a very strong preacher.

We met with many of the salt of the earth at this camp. We shall never forget or cease to love them. The Lord was with us in converting and sanctifying power.

Bros. Ruth and Robinson begin the annual camp meeting at Scottsville, Ky. I commend them heartily to all the brethren of that region.

I go home for a few days of much needed rest, and then on to Salem, Va.

I have advertised a camp-meeting near Knoxville, Tenn. I lost the name of the location, and of the brethren who arranged with me for the meeting. I hereby ask that they communicate with me at once. They should also publish the place of meeting in this paper. Address me at O'Bannon, Ky.

BEWARE OF BOASTING.

"Praise is comely for the upright," but boasting is never in order. What is more unpleasant to look upon than manifestations of religious pride. Humility is a beautiful grace.

Suppose we are sanctified people, and God smiles upon our poor efforts, and souls are saved, a good collection is taken, or some work accomplished to advance the great Redeemer's kingdom, shall we mar and destroy the work with foolish boasting? Let us be careful how we draw comparisons lest we come to praise ourselves, grieve the Spirit of God, and offend intelligent, good men.

This is written for those of us who profess entire sanctification. Let all of our boasting be in the Lord, not what we have done for Him, or by His grace, but what He has done for and in us. Let's learn to think, and even to speak more of our own faults than those of others. Let's think and lament more over the wrongs we have done others, than we think and lament over the wrongs others have done us.

It means much to be an holy people; to be charitable toward all men; to bless those who curse us; to do good to those who spitefully use us; to dwell in love. Let us watch and be sober.

Wilmore, Ky.

Dear Brother Arnold:—I left Bloomington, Ill., Monday, September 4th, and got home Tuesday p m, and found everything prosperous. On Wednesday, September 6th, Bro. B. A. Candiff, dedicated the new dormitory, which is a beautiful building. Already one soul has been converted in the new building. Praise God! The prospect this year is better than Asbury has ever had, in my opinion. The first and second days, the enrollment reached one hundred and eight, and eight salvations and sanctifications. Bro. and Sister Hughes confidently expect the largest enrollment and most fruitful year they have ever had.

The entire faculty are godly people. Wholly sanctified and in every way capable of doing the work assigned them. May God bless Asbury more abundantly this year than ever before. Brethren, pray for Asbury, Brother Hughes and faculty. Yours in Jesus,
GEO. E. KERSEY.

The address of Rev. G. W. Crutchfield from now until December 1st, will be La Grange, Ky., Brother Crutchfield has been transferred from the Kentucky, to the Western North Carolina Conference. We are sorry indeed to lose him from our ranks, for he is one of the safest and best men among us. The Western North Carolina Conference gains a valuable addition by this transfer, as it does also by the transfer of Rev. J. S. Ragan. May the blessings of God be with these brethren in their new field of labor.

Dr. Carradine's Books.

His latest is "HEART TALKS," just from the press. Made up of chapters upon living subjects, treated in his own inimitable style.

"PASTORAL SKETCHES." New edition. One of the most entertaining books we have seen anywhere. Its sale ten years from now should be just as great as at present. A splendid present to a friend.

"THE OLD MAN." The most exhaustive discussion of the principle of evil in the heart that has ever been written. That which renders the second work of grace necessary is here set before the reader in most vivid light.

"THE SANCTIFIED LIFE." To persons in the experience this book is invaluable. It is full of practical suggestions and valuable instructions concerning the various points that arise in the sanctified life.

"REVIVAL SERMONS." These sermons live in type. Those who have heard them delivered will be glad to read them. Those who never heard Dr. Carradine will get from these sermons an accurate impression as to his style.

Order the above books from the Pentecostal Publishing Company. Price \$1.00 each. Liberal discounts when ordered in quantities.

Camp-meeting at Tolu, Kentucky.

DEAR HERALD: Our camp at Hurricane, Ky., is well attended. All the camps occupied—about eighty-five. Six services a day. Well supplied with preachers: Revs B. A. Cundiff, A. A. Niles, R. Y. Thomas, B. Butler, C. C. Royster, B. A. Brandon, I. M. Bebout, L. J. Milakin, Robert Johnson, P. C. S. K. Breeding. The preaching is good, altar services grand. Many are being saved. Some come for miles to enjoy the feast of tabernacles. One young man said he was called to preach. We expect others. Our meeting was good up to the last. About one hundred in all were converted or reclaimed or sanctified. Twenty joined our church. Some very promising young people. The morning prayer service lasted nearly an hour. Six or eight promised entire consecration to God at the six o'clock Monday morning prayer service. It was a glorious meeting. To God be all the glory.

J. J. SMITH.

CENTERVILLE, TENN.—Dear Brother Arnold: We have just closed out our meeting at Vernon a few days ago. We had a very good meeting considering everything. Sickness and other things hindered the meeting. We had with us Brothers Powell and Guy, of Nashville. Brother Powell preached some of the most searching sermons on prayer that I ever heard. I tell you, if the people will live up to Powell's preaching they will get to heaven. Brother Guy is a fine young preacher.

We had a number of conversions and additions to the M. E. Church, South. May the blessings of God rest upon Brothers Powell and Guy.

I am now in school at Centerville, Tenn. Centerville is the County Seat of Hickman County, a nice little town located on Duck River, on the Centerville branch of the N. & C. Railroad. We have a good school here. The teachers and pupils are all good and kind to me. May the blessings of God rest upon them all.

I preached to the people of Centerville years ago, when I first came into this State. They treated me nicely, and paid me well for my services. There are some good, big hearted people in Centerville. My tuition at school is all free and my board also, for which I am under many obligations to the teachers and good people of Centerville. May the blessings of God rest upon them all. I will remain in school until Conference, which meets October 18th. Any one wishing to address me, can do so at this place. I hear that Brother Felix Johnson is to begin a meeting here on the 15th of the month, one week from to day. We desire the prayers of all the readers of the HERALD, that we may have a good meeting here. May the blessings of God rest upon the PENTECOSTAL HERALD and all of its readers. Your brother saved and sanctified,

L. B. THURMOND.

CANE VALLEY, KY.—DEAR HERALD: We are permitted, through the kind providence of God, to again enter the field. Owing to the ill health of Mrs. Johnson we cancelled our engagements for the month of August. We are now engaged in a few days meeting at this place. God's power is being displayed in convicting and saving souls at every service. It was at this place that in the month of January last, God gave us such a glorious revival.

We were greeted on the first night of our meeting by a packed house of warm friends, eager to hear the gospel preached. We are glad to note that the work done by the Lord,

through us, at this place still abides. We go next, the Lord willing, to assist Bro. Salmon of the Cumberland Presbyterian Church near Greensburg. We earnestly solicit the prayers of all of God's people in our behalf.

Yours in Christ, J. C. JOHNSON.

Doe Run, Mo.

DEAR HERALD: The great revival closed at Bonham, Texas, last Sunday night, with a great victory for our Lord and poor humanity. People came for miles seeking freedom from all sin, and returned shouting "I have found Him!"

From beginning to end, without a break, the Holy Ghost swept through the great throngs of people, pungently convicting of sin, righteousness, and of a judgment—then what a rush toward the altar! The altar was full and sometimes twice full daily. O, what zealous people, what praying people! They were willing to stay up night and day praying for souls, if need be. One dear old lady misunderstood me one day, when I called all Christians to prayer at 3 p. m., and she got up at 3 in the morning and went down before her Lord crying "Save Bonham."

The power fell several times during the meeting in such a way upon seekers and Christians that the penitents would leap from the altar with such shining faces, some ca.m., others looking away toward the other world with an expression upon their faces which told the crowd that they had found Jesus. Glory! Sometimes things would be quiet, and then again things would break loose until it seemed as if we were in a storm center. I only wish that I could describe some scenes I saw at Bonham, but that could not be done by tongue or pen. I love Texas and am thinking now of going back in May. I have just looked over the great work, and now I give it to you. Bates camp, 125; Lloyds, six days, 50; Waco camp, over 400; Bonham, 120. This I saw within five weeks. I am now engaged for several meetings in Texas for next year. I found in Texas—yes, everywhere, people who love our dear Bro. Morrison and his paper. They love him like a father. Thousands say, "He pointed us to Calvary and Pentecost." The dear HERALD is loved by thousands in Texas. There is not a more consecrated man in the field to day than Rev. H. C. Morrison. He is as bold as a lion, and as fearless as God makes man this side of the judgment. He is a sweet spirited man, full of kindness and sympathy. God bless and spare him years to the holiness movement, and to laden the eighth page with luscious fruits for poor hungry souls, who watch for the HERALD as they do a letter from dear mother. I am at Doe Run, Mo. Had a good time last night. Go from here to Belgrade, Mo. the 23rd.

Yours, W. J. HARNEY.

Columbia, Ky.

Dear Readers of the HERALD:—Give me a minute of your time, in which to tell you of a most wonderful meeting held at Plumpoint on Green River, Adair County. Rolin O. Triplett, a young man who was licensed at our District Conference in June, conducted the meeting, assisted by Miss Laura Cook, also of Columbia. During the meeting our Presiding Elder, Rev. J. L. Murrell, Rev. T. L. Hulse, Mr. N. Wood and the writer were present and conducted services.

The meeting opened with discouraging circumstances, as Plumpoint is on the edge of the Casey County smallpox district, and some opposition was encountered through the meeting, from those not in harmony with the preaching of an assured salvation from

sin. This, with the fact that the "mourners bench" figured conspicuously in the "revival methods" so aroused one so called preacher of the gospel that he worked in the audience, persuading some to leave the house, and otherwise misbehave. One young lady, a school teacher, when converted voluntarily exposed the preacher above referred to, in her first testimony.

There has been no church organized at Plumpoint for some time, but the people have built a nice frame church, owned by four denominations. We organized a class of sixty four members, from seventy professions of regeneration. The meeting continued only two weeks, but during that time the moral tenor of the entire community was changed. One man was powerfully and brightly converted, who had been talking infidelity. The young men voluntarily began holding prayer-meetings in the woods. At one of these meetings a young man, a sinner, who was present, requested prayer for himself, and immediately fell to the earth and remained in an unconscious condition for five hours. He was carried to a house near by and remained there until he awoke with shoutings of praise. He arose and walked about two miles to the church. The night services had begun, but upon his arrival the sermon was abruptly concluded and the meeting changed into an altar service.

Many were the bright conversions following deep conviction and old time repenting and praying upon the knees at the "mourners bench."

A Sunday school organized at this place last Spring by Mrs. Mattie Feese laid the foundation for this wonderful revival. The Sunday school continues with renewed interest, and a weekly prayer meeting was organized. This church is five miles from Carmel, on the Columbia Circuit, and ten miles from Columbia, so will probably be added to the Columbia Circuit.

When the remaining candidates have been received, including the above, we will then have added 164 names to the church membership this conference year.

Yours fraternally, J. L. KILGORE.

Another Soldier Fallen.

Rev. P. H. Sanders, a sanctified pastor of the Gulf Mission Conference, M. E. Church, died September 9th and was buried on his work in Eastern Cass county, Texas. No doubt he received an abundant entrance into the heavenly kingdom. We preached his funeral from Numbers 23:10. "Let me die the death of the righteous, and let my last end be like his." His fellow soldier,

JOHN PAUL.

Shelbyville District, W. F. M. S.

The Shelbyville District Conference of the Woman's Foreign Missionary Society will be held at Campbellsburg, September 28th and 29th, beginning on the evening of the 28th. A delegate from every adult and juvenile society in the district is expected. We hope to have with us Sister Reid, who has recently returned from Korea with her husband, our Bro. C. F. Reid. Other prominent workers are expected also. Get certificates from agent where you purchase tickets, as we hope to secure reduced rates on return.

MRS. LENA MAGILL, Dist. Sec'y.

Scatter holiness literature among the people. Books, papers and tracts on this subject are like seeds cast into the ground. They have life in them and a harvest will be gathered in due time. No better tracts can be found than the PENTECOSTAL HERALD. Help us push the 25 cent offer.

WOMAN'S COLUMN.

EDITED BY

TULA C. DANIEL, HARDINSBURG, KY.

Recompense.

Art thou wearied? Art thou anguished?
Art thou friendless and alone?
Is the sky thy only shelter?
Is thy pillow but a stone?
Jesus gives thee, oh my brother,
Honor such as seraphim
Might envy: in thy sorrows
He has made thee more like Him!
—Selected.

Crown Him Lord of All.

A Sunday-school teacher was dying. Just before he sank away, he turned to his daughter, who was bending most lovingly over his bed, and said: "Bring—"

More he could not say, for no strength had he to speak more. His child looked with earnest gaze in his face and said: "What shall I bring, my father?"

"Bring—"

His child was in an agony of desire to know that dying father's last request, and she said:

"Dear, precious father, do try to tell me what you want, I will do anything you wish me to do."

The dying teacher rallied all his strength and finally murmured:

"Bring—forth—the royal diadem,
And crown Him Lord of all."

And as these words died away upon his lips, his soul flew up to join the grand company in heaven.

Will this be your dying wish? Is it your living wish?

Mrs. CUNNINGHAM held her District (Elizabethtown) meeting at Brandenburg, August 24, 25. Four services. There has been a marked increase in the district this past year, and faithful work has been done at many points. One society, Valley Station, supports a Bible Woman of its own. Other points are planning for an improvement over last year. Growth is our watchword—in love for the Master's work, and the grace of giving, of course. One naturally follows the other. Mrs. Cunningham's fine report and address on Cuba are specially to be noted. Each of us filled her little corner, and we trust for great things from this gathering. The Lord, the Spirit, was present and really led the meeting. A fine testimony meeting the last morning was abundant in results to His glory. We meet next year at Vine Grove, the Lord willing.

Bibles for the Philippines.

Recent political events have stirred the British and French Bible Society to some prompt feats of translation, and portions of the New Testament in no less than four tongues are in preparation for the Philippines. The first three Gospels and the Acts in Tagalog, the language of the dominant native race there, are actually printed; St. Luke's Gospel in Ilocano is nearly finished; and the same book in Bicol is ready for issue. These renderings, it appears, are largely due to the energy of the society's agent in Madrid, the Rev. R. O. Walker, who secured the collaboration of some exiled Filipinos. Almost the whole Testament has been translated into Pangasinan. Another notable undertaking is the printing of St. John's Gospel in Lusoga, for use in the districts of Uganda, east of the Nile. This version has been made by the Rev. F. Rowling for the Church Missionary Society, and is regarded for many philological reasons as an interesting addition to the 400 or so of languages and dialects in which the sacred books are circulated from Queen Victoria street. The society, by the way, celebrates its ninety-fifth birthday this

week, and it will give its anniversary tea party to the young subscribers and collectors in the metropolis on Saturday, at the Guildhall, when the Lord Mayor and Lady Mayoress will be present.—[London Telegraph.]

THE steamer *Aztec* left San Francisco the 16th for the Orient, carrying 4,800 casks of liquor to Manila. This is the way we have civilized the American Indian, and now we begin the same tactics on the Filipinos. What a shame that our nation should send the means of degradation to those semi-barbarous people, instead of using her influence to enlighten and uplift them!—Selected.

Story of a Translation.

Some years ago an earnest Christian woman in Brooklyn began to do mission work in Brooklyn among the numerous foreign sailors frequenting the port of New York. As she knew the Spanish language, she took special interest in Spanish seamen, most of whom had often been in the Philippine Islands. Not infrequently she found on these ships Filipino sailors, who spoke Tagalog, the language used by a million and a half of people in and around Manila. This was previous to the tragic effort of the British Bible Society colporteurs; hence at that time God's Word was unknown in any Philippine tongue. Earnestly desiring that these strangers on our shores might have the message of eternal life in their own speech, and thus carry it back to their own people, this good Brooklyn woman fell upon a novel plan of transmission. She grouped a number of classic Bible texts into a leaflet, and calling to her aid a Spanish sailor, she first rendered her leaflet from the Spanish into Tagalog. Then seeking a Filipino sailor, she would place the Spaniard's version in his hands and have the Filipino turn the Tagalog back into Spanish.

In this way, without knowing a word of Tagalog herself, the Brooklyn woman secured a fairly good translation of scores of texts that constitute the marrow of the Gospel. She then had these texts printed in neat leaflet form, and till her death busied her hands in the noble work of sending to the far-away Philippines packages of these leaflets containing the way of life. Hers was a modest, unobtrusive life, yet what a lesson in Christian activity it presents! She may truthfully be called the first Protestant missionary to the Philippines.

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Kentucky Conference, Danville District.

FIRST ROUND.

Salt River, at Green's.....	Sept. 16, 17
Mackville, at Wesley's.....	" 23, 24
Salvisa.....	" 30, Oct. 1
Harrodsburg.....	Oct. 7, 8
Perryville, at Mitchell's.....	" 7, 8
Burgin.....	" 14, 15
West Pulaski, at Trimble.....	" 21, 22
Burnside.....	" 24
South Pulaski, at Pine Knot.....	" 25
East Pulaski, at Randall's.....	" 24, 27
Somerset.....	" 28, 29
Richmond, at Providence.....	Nov. 4, 5
Chaplin, at Mt. Zion.....	" 11, 12
College Hill, at Doyleville.....	" 18, 19
Moreland.....	" 23, 24
Lancaster.....	" 25, 26
McKendree.....	" 27, 28
Starford.....	Dec. 2, 3
Wilmore.....	" 9, 10
Preachersville.....	" 16, 17
Danville.....	" 23, 24
Nicholasville.....	" 30, 31

The District Stewards' meeting will be held at Danville, Thursday, Sept. 14, at 10 a. m.

Epworth League Conference Missionary Institute at Moreland, Nov. 20-22. Programs later. Let the stewards make generous estimates for support of pastors, and have first quarter collected by quarterly conference.

F. S. POLLITT, P. E.

Harrodsburg, Ky., Aug. 25, 1899.

OUR DEAD.

ALEXANDER.—Mrs Josephine V Alexander (nee Walker) entered into rest near Athens, La., July 30th, 1899. Her last words were, "God is with me." Born April 2nd, 1855. She was married to Frank Alexander, 18 years ago. No children blessed the union. When quite young, she professed religion and joined the Methodist Episcopal Church, South. She lived a consistent member of that church until her death. While attending a holiness meeting, held by the writer at Athens, she was gloriously sanctified. Naturally reserved and timid, she astonished her friends by her joyous shouts when she entered this blessed experience. When the meeting closed she told the writer good-bye with tears in her eyes, urged him to come to see her at her home, and asked him to arrange for a tent, so she could attend the holiness camp-meeting at Spring Lake. Then went home to mount the chariot and take part in a more glorious camp-meeting in the skies.

Just before she died she requested her brother to read the 23rd Psalm, then bade adieu to earth and earthly friends and departed to be ever with the Lord. Of a sweet and gentle disposition, amiable, sympathetic and tender hearted, her many friends will sadly miss her. But they as well as bereaved husband, brother, and sister know where to find her.

F. D. VANVALKENBURGH.

GLENN.—May M. Glenn, daughter of William V. and Sarah Glenn, was born near Glenn's Chapel, in Lyon County Kentucky, February 27th, 1836. Married William H. Martin November 5th, 1861. She professed faith in Christ at about fifteen years of age, about the same time joined the Cumberland Presbyterian Church at old Providence.

Fell on sleep August 7th, 1899 as gently as a babe sleeps in its mother's arms. About fourteen years ago Sister Martin joined the Methodist Episcopal Church, South, in Eddyville, Ky.

Four children blessed their happy married life,—two have passed away, and two remain to comfort their lonely father.

Sister Martin was a devoted wife and mother. Her beautiful home life drew her husband and children close to her, in that pure devotion that make a Christian home an earthly paradise.

About three years ago our sister's health gave way, and during these years she has been a great sufferer.

She loved to talk about death; and to her it doubtless had no horrors.

About five weeks before she passed away her son brought his family and stayed two weeks and she was so happy to have the children with her again.

For about one year her daughter, (Mrs. Cox) had lived with her showing her beautiful devotion to her mother.

May the devotion of this son and daughter move others to be true to "Mother" "a word translated from heaven"

She loved the twenty-third Psalm and this was read at her funeral.

About one week before she was taken sick her daughter, Mrs. Cox played and sang "Beautiful Robes" the last stanza of which reads:

We shall walk with him in white,
By the fountain of delight.
When the Lamb his ransomed own shall lead
For the blood shall wash each stain,
Till no spot of sin remain,
And the soul forevermore is freed.

When this song was being sung she shouted the praise of God in her home.

Who knows but that she then felt that her end was near, when she, as the chorus of the song says: "Beautiful Robes, we then shall wear garments of

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light, lovely and bright, walking with
Jesus in white"This family now know their lonely
home is without a mother.May the blessed resurrection truth
comfort each sorrowing heart.Remember all who die in Christ shall
rise to everlasting joy. You are parted
now, but thank God not forever.

Husband, be faithful. You shall meet
your dear wife again. Children, mother
has gone to be "Robed in white," and
there you may go. Be true. Brother,
sister, and all who loved our sister may
so live as to meet in the better land
where there are no sickness, goodbyes
or anything to mar happiness.

S. L. C. COWARD, P. C.

Maysville Dist.—First Round

Maysville.....	September 9
East Maysville.....	" 10
Germantown.....	" 16
Mt. Olivet, Wiggins.....	" 19
Flemingsburg, Helena.....	" 23
Hillsboro, Eden.....	" 30
Tilton, Oliver Hill.....	October 7
Mt. Carmel, Olivet.....	" 14
Burtonville.....	" 16
Tolesboro, Hebron.....	" 18
Vanceburg, Jeffersonia.....	" 21
Carlisle.....	" 28
Moorfield, Pisgah.....	" 30
Bethel, Sharpsburg.....	November 4
Sardis.....	" 11
Washington.....	" 13
Millersburg.....	" 18
Salt Well, Rose Hill.....	" 25
Owingsville.....	December 2

District Missionary Institute, Maysville,
November 7; first service Monday evening,
November 6 7 30 p. m. Desire full attendance
first service. Program soon.

W. F. VAUGHAN.

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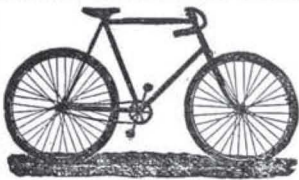
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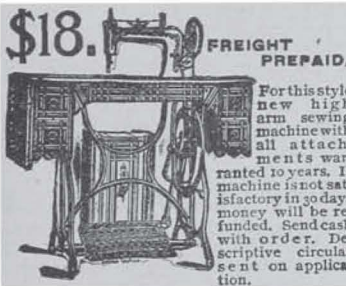
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LOUISVILLE, KY.

COURTLAND, TEX.—I wish to report the results of my meeting just closed at Courtland, Texas. We arrived there August 20th and found things in confusion, as there had been an all-day singing announced.

Strange to say, some of the church members did not want this service to give way to the preaching of the Word. It took some time to get things settled, but right overcame wrong and we began to preach just before noon from John 14:13-14. We saw that there was a wall to be broken down and that the only way to break it was through prayer and faith in the Lord Jesus Christ. So we started out to battle for our King and won the victory. At the close of the first service we asked all who wanted a meeting and intended to work for it to meet us in the altar and give us their hands. Quite a number came. It was then announced that singing would begin at 2 p. m. and close at 4 p. m. for preaching. After we had held another service and had an experience meeting, the people seemed to be interested and the Holy Ghost began to bear witness to the words of eternal truth, and the wall began to shake and fell the next day. We organized a Methodist Protestant Church at the close of the night service with seven members enrolled and started out to save souls. The Monday morning attendance was not so large, but God was honored at every service. The results of the meeting were forty conversions, quite a number sanctified and twenty-two added to the M. P. Church. We left Courtland with the doctrine of holiness fully established. We cannot close this letter without naming some of those that helped us in the meeting, namely, S. S. Baker of Atlanta, and Bros. Allday and Holt, who did us wonderful service by songs and prayers. Also Sister Rice of Texarkana, and Sister Brooks and others of Atlanta, and Sister Perdue of Bivens, Texas. We go next to Ravenna. Pray for us.
J. W. TERRY.

ABILENE, TEXAS.—Dear HERALD: I have just closed a glorious meeting at Cascilla, Miss. in which the dear Lord gave us a number of souls saved and sanctified; eighty-eight joined the church. We had the pleasure of baptizing twenty-three souls. The Lord did the work. We left the meeting still running and came to our engagement here. Will begin here with M. E. pastor on the third, the Lord willing. This is a town of some 5000 inhabitants. We will use a tent; the saints have been meeting in a prayer service for a week, asking the Lord to give them victory, so we will have a good time. Yes, victory. Amen. We will, God willing, go to Providence, Texas, on the 15th of September. Pray much for us. Yours, all for Jesus,
J. N. WHITEHEAD.

GAINESVILLE, ARK.—Dear HERALD: Glorious victory here; halleluia! People convicted, converted, reclaimed and sanctified; some cases of healing. We go next to Kennett, Mo., the Lord willing, to assist Bro. Land and wife in a tent meeting. Expect Rev. W. B. Yates and wife, of Kentucky, to join us there to lead the singing. Dear reader, pray now for the Kennett meeting and workers. Your brother, saved, sanctified and healed.
U. E. RAMSEY.

Camp-meeting Calendar.

Calamine, Ark., September 8-18. The workers will be W W Hopper, H G Scudday, L C Craig, and others.

Salem, Va., September 21-30. Rev H C Morrison

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MARRIED.—On Tuesday evening, the 5th of September at 8 o'clock, at pastor's residence, 920 Second st., by the Rev. P. L. King; Mr. James Kipley to Miss Annie Prinz, both of Louisville, Ky.

ACHILLES, VA.—Dear Bro. Arnold. We have just closed a most gracious and successful meeting at this place. Although opposition faced us on every side, God gave a glorious victory through the preaching of the Word. Over one hundred souls were blessed either in regeneration or sanctification. Hallelujah! Pastors and people oppose holiness, and advocate a "living-in-sin" religion. How we praise God for a life of freedom from all sin! I John 1:7. Praise God for a determination to press the battle for God and holiness! Have been working with Rev. Frank J. Hall, of Portsmouth, Virginia. He is a man filled with the Holy Ghost and preaches the word in its purity. He desires work in the evangelistic field and would be pleased to hear from anyone desiring his services. We have known Bro. Hall for twelve years and truthfully say, a more godly man we never met. We cheerfully recommend him to pastors and people who need a Spirit-filled worker. God bless the dear HERALD and its readers. Yours, for God and souls,
ARTHUR C. BELL.

BUSBY, MISS.—The meeting at Sarepta, Miss., was a success. Souls were converted and sanctified. The testimonies were powerful and convincing. We were well entertained in the home of Bro. J. A. Dickson, a blessedly sanctified man, who stands for holiness with much firmness against all the opposition of Satan and evil men.

Uncle Tom the inimitable Irishman, was at his post. In illustrating his conversion and sanctification, he said: "My friends, God did a greater miracle for me than He did when He raised Lazarus from the dead; for Lazarus was only dead four days, but I was dead forty-four years. When He sanctified me, circumcised my heart, He did even a greater wonder, He made a Jew out of an Irishman. Hallelujah!" Pray for us. Yours in Jesus,
ANDREW JOHNSON.

WASHING CROCKS AND MILK VESSELS

A great deal depends upon the care of crocks or pans in which milk is kept. They should be washed as soon as possible after being used. Rinse first with cold water, then wash thoroughly inside and out with hot water, in which enough of Gold Dust Washing Powder has been dissolved to make a good suds. Finish by rinsing with scalding water; wipe dry and set out, with right side up, in the fresh air and sunshine, and they will be clean and sweet.

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BIG BONE, KY.—Dear Brother Arnold: We have just finished reading "From the Pulpit to Perdition," and consider it an excellent production. We believe it will do good among those who oppose holiness, as it is calculated to arouse thought and investigation of the subject treated. We shall be glad to handle the tract. Fraternally,
J. C. JOHNSON AND CO WORKERS.

Evangelist Ruetherford's Slate. Main Springs, Ark., September 1 to 10. Fairmount, La., September 14 to 24. Will give other places and dates later. ELIZA J. RUETHERFORD, home address, Ennis, Texas.

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LIFE MORE ABUNDANT.

CHAPTER XII.

During the camp-meeting in Oscar Turner's woods there were a few happenings that should be recorded here. It will be entertaining to me to write them down, and they may prove of some value to at least some of the readers under whose eyes they may chance to fall.

Oscar had engaged two preachers for the meeting. One of them was an old warrior of considerable experience, of good common sense, and deep piety. He was a man of prayer. The power of a pure heart and humble, consecrated life was back of his words and gave them peculiar force and power over the people. Especially was this true where he was known. He made no pretensions whatever to scholarship, but he was a man of one book—he read the Bible, and had within him the Spirit by which he discerned spiritual things. He was one of the people, and he spoke to them clearly and forcefully in their own language, the wonderful things of God, illustrating, simplifying, and pressing home to their minds and hearts the great truths of the Gospel with the every-day and common-place things of life. He spoke distinctly and with fervor, and without any effort to be, or even a supposition that he was eloquent, he many times stirred the hearts of the people with an eloquence that cannot be learned in the schools.

The other brother who had been asked to come, through the recommendation of a friend, but of whom Oscar had not heard before, was a well-dressed, rather good-looking young man. He had some education, even a thin smattering of Greek, which he used with embarrassing clumsiness. He had heard a number of the most gifted holiness preachers, and, sad to say, (let us hope unconsciously) had fallen into the habit of trying to imitate them. It is bad enough for a man to get up in the pulpit and try to imitate one man, but when he tries to imitate three men at once it is out of the question. This poor brother would try to jump like one man, gesticulate like another, and articulate like a third. He actually took their texts and would get off some of their most familiar sayings in the exact language in which they had uttered them. It was as pitiful a scene as could well be imagined—the poor fellow, full of ignorance and conceit, jumping about in the pulpit and shouting out of the roof of his mouth. He told of the wonderful meetings he had held at other places, and how the people had fallen under his words. He furnished a subject for thought. It was hard to tell what to make out of him. Was he a mis-

erable and willful hypocrite? I think not. Was he crack-brained and irresponsible for what he was doing? I think not. I thought over the case and came to the conclusion that he had once been a genuinely saved boy, and had been pushed out into the work with undue haste and almost no sort of preparation. His youth and zeal had attracted attention. Some great revivals had broken out under his ministry, the newspapers had blown him, the people had flattered and praised him, the girls had flocked about him, a number of calls had come to him for camp-meeting and other work, and the poor boy had lost his head, his experience had leaked out, his power had gone, and he was trying to hold the attention of and entertain the people by jumping, hallooing, and various antics.

There are men who leap under the power of the Spirit, and all men know it is not a mere antic. But this subject is not a pleasant one, and I will not dwell on it.

Thoughtful, intelligent people will not be in a hurry to rush inexperienced boys into the evangelistic work. They are almost sure to leak out their experience and become conceited imitators of other men, and are likely to fall into fearful and hurtful heresies and inconsistencies.

The pastorate is one of the best schools in which a man can prepare for the evangelistic work. We do not for a moment intimate that this is an invariable rule. There are exceptions to all rules. But we believe there are young men in the evangelistic work who will always be light-weights who would have filled a much larger sphere and have been far more useful if they could have been seasoned and settled in the pastorate.

After the young brother's third effort, Oscar went to him and said, "About what remuneration did you expect to receive for your work here?"

"Oh, I don't know," said the brother, "anywhere from fifty to seventy-five dollars."

"Well, I heard you say calls were pressing you, so I thought if it would suit you I would give you twenty-five dollars and let you go," said Brother Turner.

The young brother was greatly surprised, but said, "Of course, if you do not need me I can go."

Oscar handed him twenty-five dollars, saying, "I have prayed earnestly over this matter, and counseled with the brethren, and it is the unanimous judgment of us all that, however useful your preaching in other places, it is not calculated to do good here."

The young brother went on his way. He never did see the point. He thought over it much as he rode away on the train, and finally said to himself aloud, "Well, well, if those are not the most ignorant people I ever tried to preach to! I must be more careful about making my engagements. It is no use to try to preach to people who have not sense enough to appreciate your efforts."

What can be done with and for such a young man?

Doubtless he ought to be dealt with plainly, though lovingly, by men of wisdom and piety. Possibly their eyes might be opened and they might be rescued from the snares into which they have fallen.

(TO BE CONTINUED.)

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READER, do you like the HERALD? If so, renew at once and send us a new subscriber.

Jackson, Tenn.

MA. EDITOR: During the latter part of July I assisted Rev. W. C. Toombs in a revival at McCrory, Ark. We had a great many conversions, a large number of infants baptized, and ninety-five additions to our church. Brother Toombs is doing a great work among his people, and with such a man as Rev. J. H. Dye, as presiding elder, no wonder there was harmony in action and a grand victory. Brother Dye preached two sermons of great power at the quarterly conference, which convened before the close of the meeting.

From McCrory, I went by invitation of the pastor, Rev. Sam Wynne, and the camp-meeting committee, to conduct the Courtney Springs Camp-meeting on Reelfoot Lake, Tenn. Over one hundred families camped on the grounds and thousands of people were in attendance. The pastor is a most promising young man, a graduate from the Vanderbilt University and noted for his spiritual zeal. The music was under the charge of Mr. S. H. Prather, and his daughter, Miss Olin. Some one has said that "music is the universal language that appeals to the universal heart of mankind." The first sound heard in the creation, when the morning stars sang together, and the first sound heard at the birth of Christ when the angels sang above the plains of Bethlehem. Music is indeed the child of prayer and the companion of religion and it is a great factor in the worship of our God. Brother Prather is just the man to lead in the singing on occasions like this. His daughter who is just budding into womanhood—

"Standing with reluctant feet,
Where the brook and river meet."

is a musical prodigy. She kept up her unflagging interest from start to finish and presided at the organ with a sweet and unaffected dignity that was indeed charming and uplifting. It is impossible to state the exact number of the conversions, but we had forty-three additions to our church. The financial condition of the camp-meeting interests were left in a better condition than ever before.

The board elected me to preside over the services every alternate year for an indefinite period, providing of course that the preacher in charge would approve of such arrangements.

On my way home I stopped at Lebanon, Tenn. and assisted Rev. C. C. Bell, of Maury City, in a meeting. I stayed a week and we had about forty conversions. Rev. C. C. Bell is a man of rare abilities, brilliant, polished and eloquent in his sermons, yet through it all the ever-present consecrating and divine fire of the Holy Spirit is evidenced, making his work a perpetual incense, "holy and acceptable" to God. The new Methodist church in his charge at Maury City will soon be completed.

I am now at home. In a few days will go to Cottage Grove, Tenn., to assist Rev. B. Fuzzell in a meeting.
W. H. EVANS.

PRUDHAM CITY, IA.—Dear Brother Arnold: Will you please find space in the columns of the dear old HERALD for this report of a glorious eight-day meeting that we have just closed which was held at Prudham City, on Rev. M. J. Porter's work. This Holy Ghost man and Bro. A. W. Cheney did most of the preaching, and the dear Lord was with us from beginning to close. There were between forty and fifty that claimed conversion, and among that number there were seven or eight who claimed the blessing of sanctification. Seven united with the church and five were baptized. The attendance was large especially toward the last, when the

crowds were so great the church could not hold them. Brother A. W. Cheney and his little daughter, Hattie, were a great help in the meeting, as they both had their gospel trumpets with them and did good work in the song service. Also Miss Maud Latta, who presided at the organ, was assisted by a band of gospel singers who did good work. Brother Cheney's daughter is also a good worker around the altar in winning souls for Jesus. Bro. J. G. Sloane was with us and preached for us. We had with us also Bro. T. C. Sligh, President of the Mansfield Female College, who also took part in this meeting. After a few days' rest, the beloved pastor in charge, together with Bro. Cheney and daughter and the writer, will go to his other charge at Church Point. From there we will go to another charge of this dear brother at Eunice. Anyone holding revival services will do well to secure the services of Bro. Cheney and his little daughter, Hattie, to help him out with their gospel trumpets. His address is Lake Arthur, La. Pray for us that we may have victory as we go on. Yours under the blood,
E. A. VAIL, 127 Dauphine St., New Orleans.

PERSONS often ask us what is the best way to send the money to pay for my paper? We answer: Usually a post-office money order made payable to the Pentecostal Publishing Co. is the best way; these cost but little and are safe. Your post master will explain them to you if you do not understand them fully. A registered letter is perfectly safe but costs a little more. A bank draft, check on a local bank or an express order if preferred and postage stamps in small quantities are acceptable to us. Take the most convenient way, but DON'T FAIL TO SEND IN YOUR RENEWAL!

Rev. L. P. Gibbs' Slate.

Sidney, Texas, September 1 to 15.
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OF ASBURY THEOLOGICAL SEMINARY

SAN MARCIAL, N. M.—I have long felt that I wanted to write of the glory of God, what He is and has been to me. Last fall I had made arrangements to take my little boy East. His limbs were so bowed and deformed that I felt it my Christian duty to have them straightened if possible. But as I never take a step in any direction without knowing God's will regarding it, I prayed that He would give me an answer through His Word. I took the Bible and opened to the verse containing the words, "Tarry at thy house. Why should thou meddle to thy hurt?" Of course I had no further desire to go, but asked different ones who had faith to pray with me. Praise the Lord, my boy has been healed, his limbs are now straight! The doctor told me they would get worse all the time if I did not have them straightened. But I went to Jesus and He gave me victory. I realize He is certainly all-sufficient.

My sympathies are with the brother complaining of levity in the pulpit. It seems dreadful to a Spirit-filled soul. There is a vast difference between holy joy and lightness, and when one sees people laughing who ought to be under such conviction that crying would be in place, we feel that something is wrong.

Your sister in Christ,
MRS. J. N. BROYLES.

CASCADE, ARK.—I must tell the readers of the HERALD what God has done for me. I was converted September, 1894, and tried to live a justified life until August 6, 1899, when the Lord sanctified me and made me whole. I never felt more consecrated and determined to live for my Savior than I do now. Oftentimes when I meet with trials and temptations, I just sing the song,

"I must tell Jesus, I must tell Jesus,
I cannot bear my burdens alone;
I must tell Jesus, I must tell Jesus,
Jesus can help me, Jesus alone."

Hallelujah! Isn't that true? Pray for me that I may be ever faithful.
Yours in perfect love,
BEULAH BURTON.

SMITHLAND, KY.—Dear HERALD: I have held two meetings since my last report. One at Livingston Chapel and the other at Thompson's Chapel. In the two there were thirty-five professions and eighteen additions to the churches, making in all seventy-seven additions and 119 professions so far this year, and one more meeting to hold. The church has been strengthened very much on this charge in every way. Many of the best people in the bounds of the work have been taken into the church, for which we praise God, take courage, and go ahead. Yours and Christ's,
R. T. McCONNELL.

CASCILLA, MISS.—Dear HERALD: Our annual camp-meeting commenced August 28th, conducted by Bro. Jas. McCaskill, a loving and complete Holy Ghost evangelist. He gained the people's confidence and caused many of the holiness fighters to see that it is holiness or hell. Praise God and the Lamb for such god-like men. The good accomplished by this meeting is both deep and lasting. Fifteen or twenty were sanctified and enlisted in the great battle that will last till Jesus comes. About the same number were converted and restored. The powers of evil were of course present, but God's power being so much greater, His caused triumphed. After the close of our meeting we had preaching and calls for mourners. A good many came forward for prayer, two of whom were sanctified. Brother McCaskill was immediately called

by the community for next year. God bless Brother McCaskill and his work for the Master. Saved, sanctified in the blood of the Lamb,
W. B. NEWMAN,
Pres. of Stownfield Camp Shed.

BRISTOL, ARK.—Dear HERALD: Allow me space to testify to the Lord's goodness to me. I was converted when twelve years of age, but did not live up to my duty as I should have done. About three years ago at a meeting held by Bro. L. B. Thurmond I was sanctified. Since then I have had trials and temptations, but by the help of the dear Lord, I have overcome them. I can praise Him that I still have the experience. There are several in our community enjoying this sweet experience. May the Lord help us to set bright examples and do much good for the advancement of His Kingdom. Hallelujah!

"Trusting Him while life shall last,
Trusting Him till earth is past;
Till within the jasper wall,
Trusting Jesus, that is all."

A holiness school has been established about two and a half miles from here, Mrs. Fannie E. Suddarth principal. She is doing a great work. I expect to attend this winter. I ask the prayers of the readers of the HERALD that I may do much good for the blessed Savior. Yours, saved and sanctified,
MISS DORA REA.

WILMORE, KY.—Dear HERALD: We closed at Salt Lick the night of the fourth of September. Our tent was filled almost every night. We had considerable opposition at the beginning of the meeting, but by the close of the meeting most all of the opposers said, "We see sanctification is a Bible doctrine," and came out and heard us gladly. Many claimed to have been benefited in the meeting. At the general consummation we will know final and full results. We are at home for a few days rest. We go then to resume the engagement at Tyrona, which was postponed some weeks ago on account of smallpox.

Yours, all out for the Lord.
WM. S. MAXWELL.

L. F. Adams's Slate.
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L. L. PICKETT.

Good!

I have read, "From the Pulpit to Perdition." It is a soul-searcher, and everybody ought to read it. I believe it will clear the "fog" from the eyes of many. May God bless it! Yours in earnest, F. C. GUY.

Hillsboro, Tex.

The meeting here is moving off nicely. Several professions and only the fourth day of the meeting; am expecting a great victory. Will be here ten or fifteen days yet. Pray for the meeting. Your brother in the faith, M. A. CASSIDY.

Jonesboro, Ark.

At the invitation of the Little Holiness Band, we came here the 1st. Pitched our tent, having victory from the start. Fifteen converted so far, four sanctified. Glory. Large crowds, at times tent too small. Pray for us. Fully saved to date.

SAM. S. HALCOMB, AND WIFE,
Evangelists.

HILLSBORO, ARK.—Dear Editor: I am a subscriber of the HERALD, and it is the most welcome visitor to our home. I am not a member of any church, as the M. E. Church of this neighborhood has been thrown off the circuit. We haven't any religious society in this neighborhood of any kind with the exception of a singing choir. Would be glad if some holiness man would come to our relief. There are but few people in this country who believe in holiness. Would like correspondence with some good man or woman on the subject of religion. Best wishes for the HERALD. Respectfully,
MRS. BETTIE MILNER.

Mebane, N. C.

The fall session of the Bingham School, of Orange county, has opened most auspiciously. The campus of the school, which is one of the largest and most beautiful in the state, is looking its prettiest and the weather from the beginning of the session has been faultless, an unclouded sky making everything beautiful and cheerful.

Besides a good attendance of new students, indications are there will be more old boys back again in school than for many years past, and the high character of the boys who have entered has already attracted much attention. Professor Gray together with his faculty, composed of Messrs. Charles H. Johnston, A. W. Mangum, J. S. Clay, M. C. Nixon, R. A. Winston and George L. Hampton are all on the grounds and regular work is going on. A very attractive reception will be given in a short time to the new students, and this pleasant event is looked forward to with much pleasure.

OPELOUSAS, LA.—Dear HERALD: By request I will endeavor to write up the meeting held at Belleview, La., by Bro. W. T. Currie, of Clinton, La., with Bro. Currie Showers in charge of the singing, both of the M. E. Church. The meeting began on the 17th of August and closed Sunday night, the 27th. Bro. Currie came at the earnest solicitation of several of the brethren who were anxious to have the doctrine of sanctification as a second work of grace subsequent to regeneration, preached and stressed. Unfortunately the date of this meeting and that of the Opelousas District camp-meeting conflicted, and both were being carried on at the same time. As the meetings were only about nine miles apart, it had a tendency to divide the congregations. The house was crowded at almost every service, great interest being manifested from beginning to end, notwithstanding

the weather was not altogether favorable. Bro. Currie preached full salvation with telling effect. He hewed to the line regardless of where the chips fell. Tobacco, whisky, snuff, dancing, "rag flowers," riding on Sunday trains, getting the mail on Sunday, and other crying evils of the day were given no quarter. And as some of these things were indulged in by church members they must have felt very uncomfortable as Bro. C applied the gospel lash. It does seem that inconsistency in the church to-day is doing more to retard the cause of Christ than anything else. The world always is picking out that class to measure and justify themselves by. Reasoning from analogy, could they not say because Mr. A. who has always been considered an honest man, has been convicted of embezzlement, therefore I'll not try to be honest. But to return to the meeting. Brother Currie's preaching was plain and practical, but there was something about it which made it attractive and irresistible, and that something was the power of the Holy Ghost made manifest through the Word. This feature was noted by many, both in and out of the church. There were many converted and sanctified, and we think lasting good accomplished. May the seed thus sown bring forth much fruit. Yours in Christian fellowship,
P. FOSTER, M. D.

What They Say.

DEAR BRO. ARNOLD: I have been reading your paper, the PENTECOSTAL HERALD, for one and a half years. It has given me more light and satisfaction than anything else outside of the Bible. It is leading me nearer and nearer to God every day. It is truly a light set upon a hill that cannot be hid. May it continue to shine until Jesus comes. Yours till He comes,
JOS. F. BLAND.
Cologne, Va.

ST. LOUIS, MO.—Dear Bro. Arnold: Last night Evangelist E. A. Ferguson, of Mount Vernon, Illinois, closed a ten days' special revival at Holiness Mission, No. 2823 Easton Ave., this city, in a blaze of glory. Hallelujah. Souls were saved and sanctified and many under deep conviction. Bro. Ferguson preached with the "power" sent down from heaven, and eternity only can tell the good work done. May God's blessings go with dear Bro. Ferguson and may the good Lord send him back to us again in our prayer. Amen. Yours under the blood,
F. N. ROBERTS, Supt.

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Pleasureville—E.	Oct. 28
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The Pentecostal Herald.

"AND THEY WERE ALL FILLED WITH THE HOLY GHOST." Acts. 2.4

REV. H. C. MORRISON, Editors.
REV. H. B. COCKRILL.

LOUISVILLE, KY., SEPTEMBER 20, 1899.

Volume 11, No. 37.
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THE PENTECOSTAL HERALD,

317 W. Walnut St., Louisville, Ky.

Rev. W. E. ARNOLD, Office Editor and Business Manager.

OUR offer to send the HERALD four months for 25 cents still continues. Many names have been sent us. Let others follow. Notice that the offer is not from now until January, but for four months. This is for new subscribers, of course.

"A DISCOURAGED MINISTER."

In the last issue of the Nashville "Christian Advocate," we find an editorial under the above caption. The editor says:

"A recent conversation with one of our most intelligent and devoted ministers in regard to the general subject of preaching stirred up a good many thoughts in our mind. He is not a grumbler nor a scold, but at the same time he cannot avoid seeing a good many things to concern and trouble him. The substance of his remarks was about this: 'I try to prepare my sermons carefully and thoroughly, so that they may embody the truth of the gospel in a clear and convincing manner; but somehow they do not seem to make much impression. Other men who to my certain knowledge are not students, and who indulge in more or less of rant and bombast, draw far larger audiences and appear at least to achieve greater results. It is all a perplexity. Neither my self-respect nor my conscience will allow me to adopt methods which are out of harmony with the New Testament examples. What shall I do to catch and hold the attention of the people?'"

This is suggestive. Many things might be said about it, and such is the importance of the matter to which it introduces us that we do not feel like dismissing it without a few comments. 1. This brother is not alone in his complaint. There are many men claiming to have a call from God to preach the gospel who are failing to get hold of the people. Many of them are sincere, conscientious men—men who are devoted to their work, studious in their habits, and entirely blameless in their lives. But they are not reaching the people and their ministry is barren. 2. It is a wholesome sign that this brother recognized his failure and was stirred up on account of it. Too many are disposed to accept the situation as inevitable and irremediable, and are too little concerned about it. Bishop Pierce once said of this class, "They mean right, behave well, and would be unspeakably happy if the pleasure of the Lord prospered in their hands; but their short-coming is, they are not unspeakably miserable when the church is stagnant, and there is no aggression upon the world. They are not indifferent; by no means. They see and regret their inefficiency; but their hearts do not break with grief, their heads are not a fountain of waters, their eyes are not red with weeping." 3. It can not be questioned that in all such cases something is badly needed. This condition is not normal. We know that it is possible for persons to harden their hearts and turn away from the gospel of Christ. Whole communities may be given over to wicked indifference. But while this is true, we are fully persuaded that there are very few communities in our land that will not be moved by the ministry of the man who avails himself of all that God has provided for him. We would respectfully suggest that the prime need in all such cases is the baptism with the Holy Ghost. If a man will tarry at Jerusalem until his Pentecost has fully come, and will then go to his people with the power of the Holy Ghost upon him, he will create a stir of some kind before he has been preaching in that place many months. They will either yield to his

persuasions or they will cast him out as they did Paul at Lystra. How often have we seen men whose ministry was like that of the discouraged brother mentioned above, but when they came to the Lord and sought and obtained a clean heart and the anointing of the Holy Ghost, the change was like that of the spring-time after a long and dreary winter. The frigid, barren wastes became clothed with verdure, and at the call of the genial sunshine, life came springing from every part of the landscape. There is hope for these discouraged ones. It is not in the study, though we do not discount the value of careful, thorough preparation. There is absolutely no excuse for a man coming before his congregation without a well-matured message. But this of itself is not enough. The hope of these discouraged ones is in the closet. They need the Holy Ghost equipment. It comes by prayer and fasting. Without this the life of the minister is a failure and his people will remain unsaved.

FOR RENEWALS.

As an inducement to our subscribers to renew at once, we will, UNTIL THE 15TH OF OCTOBER, send free of cost to each person who renews his or her subscription to the PENTECOSTAL HERALD, a copy of that wonderful little book,

From the Pulpit to Perdition

Read what is said about it and send in your renewal at once. But don't fail to ask for the book as we will send it only to those who ask for it. Of course, you expect to renew. By doing so NOW you will get a copy of this stirring little book free. When you have read it, tell your neighbor about it.

A PERSON who fails to get something helpful and edifying out of this issue of the PENTECOSTAL HERALD is certainly a strange sort of a creature. We think that some things will be found upon our pages this week which will be well worth the price of the paper for one year. Next week's issue, however, will not fall behind this in any particular. If you like the paper, call the attention of your neighbors to it and send us a list.

We wish to call special attention to the article on our sixth page on "The Rise of Camp-Meetings in America." Get last week's paper and read the first part of this article. We have many interesting things on our note-book along this line, and as we have opportunity we shall give our readers the benefit of them.

FROM a letter received from an aged minister of the gospel, we make the following extract: "Oh, if I only had been sanctified early in my ministry, instead of after beating about in uncertainty and fear for thirty-five or forty years, how much more would have been accomplished! But now I can only grieve over lost opportunities and wasted privileges." Let every preacher whose eye falls upon this ponder it well. We live our lives but once. We can never go over the ground again. Opportunities that are wasted can never be recalled. Are we in the enjoyment of that spiritual fulness, purity and power that will enable us to do the best work for the Master as the years pass by? If our hearts whisper that we are not in possession of this precious experience, why not seek it at once, that we ourselves may have peace and joy that our labors may be efficient in the service of the Lord.

It is not uncommon for those who reject the doctrine of entire sanctification as a second work of grace, to speak of the "second blessingists," as they call them, in a disparaging way, as though they studied to convey the impression that this view of the great doctrine was held only by the ignorant and unthinking. Critics are frequently supercilious. The skeptical scientist regards with hearty disdain the simple-minded follower of Christ who refuses to accept his conclusions concerning creation and the origin of species. From his manner one would suppose he was the only man who ever thought upon these things. There is a class of persons in the world who have nominated themselves "freethinkers," as though they were the only ones whose thoughts were untrammelled by superstition and the traditions of men. It is not surprising therefore, that we should meet with this haughty spirit among the opposers of the doctrine of entire sanctification. Let no one be disconcerted when it makes its appearance. Until the Zinzindorffian wing of the church can show us a single respectable theologian who endorses their view, and until they can produce a single book on systematic theology which teaches that we are perfectly cleansed in conversion, we may well be content with the company of Wesley, Fletcher, Clark, Watson, Asbury, McKendree, Fisk, Summers, Miley, Foster, Raymond, Simpson and McTyeire. Not a church, nor a recognized theologian, can be found who teaches the Zinzindorffian view. The wisdom and piety of the church in all ages, have been on the side of this doctrine in so far as the main point of the discussion is concerned, viz., that sin remains in believers after their regeneration, and that it is destroyed subsequent to the new birth.

ONE of the most interesting enterprises before the world to-day is that of the archaeological societies of Europe and America, who are uncovering the ruins of the ancient cities of Egypt and Western Asia. These cities have lain hidden for centuries beneath the sands that have drifted over them. With pick and spade these societies are digging out these ruins, and thousands of inscriptions of the utmost historic value have been brought to light. It is said by those who have kept up with these matters that while many inscriptions have been found which refer to events mentioned in the Bible, in no single instance has any thing been found which discredits any material fact of Bible history. On the contrary, many things have been strangely confirmed. God's book will never suffer from the investigations of the archaeologist, neither will the discoveries of science ever shake the foundations of our holy faith. "The word of the Lord endureth forever."

DR. J. W. NEWMAN, presiding elder of the Birmingham district, North Alabama Conference, has bought a tent and is using it at various points on his district for revival purposes. This is looked upon by some as a "new departure," but wisdom is justified of her children. The time has come when it will no longer suffice to meet in conferences and conventions and discuss the question, "How to reach the masses." The way to reach the masses is to reach them. If the mountain will not come to Mohammed, then Mohammed should go to the mountain. Strange we have not realized more fully that a vast number of precious souls are outside the circle of the church's influence so long as she confines herself to the ordinary methods. We must take the gospel to the people or they will die without it. There is nothing that draws like a tent. Why should not every presiding elder have one and use it on his district? Success to Dr. Newman in this "new departure."

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OF ASBURY THEOLOGICAL SEMINARY

CONTRIBUTIONS.

THE MAN WITH A NEW NAME.

REV. C. F. WILCOX.

In Genesis 32, we have an Old-world story, which, at first reading, seems so far away from us that we can have no interest in its teaching. But closer inspection gives it a freshness and meaning that seem to mark it as written but yesterday. In these pages of ancient biography we learn better how to live, we see further into the dealings of God with men, and gather more inspiration for the best things, than from any other source within our reach. The human race is a unit. "We clasp hands across the intervening centuries. Thousands of miles cannot separate us from our kin across the seas; and thousands of years cannot part us from our kin across the ages."

This is one reason why we turn again and again to this sacred book. We know that "Whatsoever things were written aforetime were written for our learning."

Going back in Jacob's history twenty years we find him defrauding his brother of the birthright blessing. For this base wrong he is obliged to flee from home to escape the murderous anger of Esau, and for twenty years his home has been with Laban, his mother's brother. They have been years of prosperity in material things. He has married Leah and Rachel, and has children and servants, and flocks and herds.

But God has something better for this man than simply gathering things that must perish with the using. And one day he called him to return to the land of his father. He must no longer remain here where he is fast losing the pilgrim spirit, forgetting the covenant blessing and becoming absorbed in worldliness.

Taking advantage of Laban's absence, Jacob gathered his worldly possessions and with his wives and children and servants, he struck across the Euphrates and the desert, at the utmost speed possible. It was three days before Laban discovered his flight. With a company of servants and slaves mounted on swift camels he pursued him and overtook the fleeing cavalcade in the wooded hills of Gilead, where they encamped for the night. Laban was angry and ready to do Jacob harm, but the same divine hand that interposed between the fleeing Israelites and the pursuing hosts of Egypt was laid upon this Syrian. God came to Laban that night. As a result Laban was turned from his purpose to smite Jacob, and in the morning they held a conference and made an agreement to live in peace, raising "the heap of witness" as a seal of this covenant.

Then Jacob went on his way. Past fears now gave place to forebodings about the future. Not deeming it wise to re-enter Canaan without notifying Esau of his return, lest he should think it was his purpose to seize Isaac's possessions, he had sent messengers on ahead to tell his brother of his peaceable intent. These messengers had returned in breathless haste to say that Esau was on his way to meet Jacob at the head of a company of four hundred armed men. At once Jacob's heart is filled with fear. And why? Because he has already forgotten that he is going back at the call of God. Has forgotten that but just now God had delivered him from his angry father-in-law, and that even now God's host is journeying with him. How a little cloud of fear will hide God from our sight, shut up the Bible with its exceeding

great and precious promises, and seal up memory so that we cannot recall former deliverances. Shame on us that this is so. Let us nevermore be guilty of such baseness. If we are indeed the children of God and are found in the path of obedience, we are as truly encircled by angel bands as was Elisha at Dothan. "The angel of the Lord encampeth round about them that fear him and delivereth them."

But Jacob forgot this. He was panic-stricken. He now felt that his all was at stake—wives and children; flocks and herds; all was to be swept away. What can he do? The case seemed desperate. There was but one thing, he could pray. He had almost forgotten how. He had been so full of his own schemes for gathering riches that thoughts of God and religion had been crowded out. Many a Christian man has made room for the world in his heart at the cost of his religion since Jacob's day.

Before Jacob attempted to pray he made what preparation he could to secure a hearing. The chapter tells us of the presents put in charge of trusty servants and sent on ahead to appease the wrath of Esau. This was an effort to fulfill the New Testament requirement. "If thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee; Leave there thy gift. . . be reconciled to thy brother, and then come and offer thy gift." It was no use to pray until he had made all possible amends. Next he sent the remainder of his possessions, with his wives and children across the historic Jabbok, and he was left alone with God and his conscience. What an hour it was with Jacob. The past was spread in panoramic view before his mind. All his trickery and baseness, the meanness of the aims for which he sold his manhood stood out as clearly as the rain drenched landscape under the flash of the lightning that leaps from the midnight storm-clouds. One wrong after another came trooping forth until, in an agony that shook his nature to its very depths, he bowed before God in prayer. It was in some respects a model prayer. He began by recalling God's goodness to Abraham and Isaac. That is a good way to begin. If you remember the goodness of God to those in the family, the Church and the community, you will be encouraged to hope in God's mercy. "In everything by prayer and supplication with thanksgiving"—don't forget that—"let your requests be made known unto God."

Then Jacob went on to confession. "I am not worthy." However much we may be tempted to brag of what we are and of what we have done, when we are before men, our mouths are shut when we are alone with God. We do not claim anything on the ground of our merit then.

Next Jacob quoted God's promise. "Thou saidst." He did so twice. "Ah, he had got God in his power then! God puts himself within our reach in His promises; and when we can say to Him, 'Thou saidst,' He cannot say nay—He must do as He has said."—F. B. Meyer.

Then came his plea for help. "Deliver me, I pray thee, from the hand of Esau." And as he prays, suddenly a mysterious stranger grips him in a wrestling contest that lasted from midnight till the first faint flush of dawn. It was a literal contest. It is often quoted as an instance of the earnestness in prayer which should characterize us when we come to the mercy seat. But is it not rather an illustration of God's earnestness to take from us all that hinders our truest life; whilst we resist Him with all our might and main? This is Meyer's view, and I believe it true.

The angel wrestled with Jacob. He gripped him as though he wished to take something from him—and he did. He had a controversy with this crafty child of His—and he wanted to get hold of the Jacob in him and simply pulverize it once for all.

But Jacob is full of self-sufficiency. He shows no sign of yielding. At length the angel touches the strongest sinew in Jacob's body—and in an instant he ceases his struggles. His strength for combat is gone, but though he is conquered in part, now he will also be a victor. That touch has revealed to him the nature of this mysterious "man," and from wrestling he goes to clinging. "Let me go," said the angel. "I will not," said Jacob, "except thou bless me." The record tells us that the angel blessed him there, but it also tells us of what preceded the blessing. The angel said, "What is thy name?" This was the crucial test. Jacob did not want to answer that question. It meant the opening up of his whole heart and life. It meant absolute surrender. But he must tell it, or no blessing will come to him. So out it came. "My name is Jacob—supplanter, duplicity, trickery. It is all that is base and mean before thee." Then came the thrilling announcement, "Thy name shall be called no more Jacob, but Israel." Prince of God!

Well, what has all this to do with you and me? Let us see. One of the main things here is the revelation of the glorious possibilities of sinful humanity under the touch of the Divine hand. It is hard to find a poorer specimen than Jacob was to begin with, yet see what God made of him. In the basest of men there is yet some faint sparkle of better things. "Even that man who has broken all the commandments, and is sorry there are not more to break, has in him some point on which the Divine compassion may be fixed." His patience and pity is greater than our transgression, "for His mercy endureth forever."

This story teaches the absolute necessity of our being transformed in name and nature if we would enter the Canaan life here, and the heavenly Canaan hereafter. And God comes to each of us to-day and grips us as He did Jacob—and asks the old question, "What is thy name?" "What is it that is lying back of that name, and which is the leading characteristic of thy nature?" And what do we answer? We who profess Christ's name, and have a place in His Church—what is it? Ah, if honest, many of us must, as John McNeil says, answer, "My name is money. My name is cent per cent. My name is profit." "I am a worldling." Young man, what is thy name? "My name, O God, dost thou ask after my name? My name is Lust, Uncleanliness, Vileness, that is what I am at the bottom." Young Woman, what is thy name? "My name is Frivolity. It is true I am a church member and go to communion, but I love the dance, the cards, the theater. My life is bound up with these things."

Now, it is just this that God wants to change. Nay, all this must be changed or we cannot go forward. "Not a step further, my child, until I untwist you and take this Jacob nature out of you." Lord help us to take in the truth. "Without holiness no man shall see the Lord."

This story also shows that there is for every one of us a throne of power. God wants to make the most of us possible. Shall we not let Him? Jacob's triumph may be ours if we so determine. Only let there be an absolute surrender of the life to God. Then we may lay hold on the strength of God, and it shall be said of us, "As a prince thou hast prevailed."

DALTON, MASS.

FROM NORTH GEORGIA.

REV. CLEMENT C. CARY.

Atlanta will soon enjoy a short visit from Rev. D. L. Moody, who comes to hold three days' services, by special invitation of Rev. L. G. Broughton, of the Baptist Tabernacle. The Evangelical Ministers' Association has appointed a committee to co-operate with Bro. Broughton in the arrangements, and Bro. Moody will receive a kind welcome. He was here last, during the Exposition, about three years ago, and held services in the Sam Jones Tabernacle, but no great success attended the meetings then.

Indian Springs Holiness Camp-meeting has recently closed, after ten days' services. Reports say it is the best meeting ever held there, and those who have the work in charge are very much encouraged. Next year the meeting will come off some weeks earlier. The grounds have been very much improved, and are practically out of debt. One who has been at several holiness camp grounds, informs me that Indian Springs is the best furnished of any he has visited. This camp-ground is located near the border line of the two Georgia Conferences, and is an independent concern, being managed by a local board of trustees. It has done much good in the seven years of its existence, and under proper management will be still further serviceable to spiritual and practical religion.

The storm center of race troubles just now, (and for some time past) seems to be in Georgia. We have been cursed with more cases of outrage on women than any other State, if press reports can be relied upon. The last case occurred near Darien, Ga., in the extreme southeastern portion of the State, which caused the arrest of the perpetrator of the crime, and this in time was followed by the murder of a white county official by the sons of the rapist. The consequence was there came very near being a race war. The situation became so serious, the Governor ordered out troops, and the military had to quell the negro riot—the negroes being too numerous for the civil authorities. Some fifty or more negroes were arrested, and a special session of the Superior Court was called to try them. At this writing, court is still in session, while the military is encamped near the court house as a precaution against any further trouble from the negroes.

Up to date, this is the most serious race trouble that has occurred in Georgia, in that so many armed negroes were engaged in the riot, and made such threatening demonstrations. Things, however, in that community have quieted down, and no further trouble for the present is anticipated.

Well, we are in the very center of this "negro problem," even though politicians and editors shut their eyes and deny the existence of any problem. Many good people are doing much thinking, but no Moses has yet arisen to lead us out of the wilderness. Many are the theories suggested for its solution, some wise, some otherwise. The average thinker, "one of whom I am which," is seeking to sit steady, and let the wise men guide the old ship safely through the threatening breakers.

A colored minister of intelligence in South Carolina, in a recent newspaper article, is bold enough to say, "The colored people made a fatal blunder just after the war in their affiliation with the old Republican party," and volunteers advice to his race to this effect:

"Let the negro keep out of politics,

and give all his attention and energies to business. But if he will vote, let him vote for good government, irrespective of party."

Well, that sounds well, and is really good doctrine, and many secular editors will say "Amen" to it. No doubt ben fit would result from it, if it were followed. But query: Why is not that good advice for the white man? Why should not every good white citizen "vote for good government, irrespective of party?" Why should the negro do this, while the white man ties his vote to the apron strings of some political party, and support a man running for office simply because he is a nominee. That's a good platform for all Christian voters, beneficial to white and black alike, and on that platform this writer has been standing for several years.

The Twentieth Century Movement in Georgia does not move very rapidly. There is some talk in the religious press about it, and possibly more thinking. The next three months will determine what will be done in raising money. The Atlanta Preachers' meeting proposes to close all the churches on a given Sunday at an early date, and hold an all day mass meeting at the Grand Opera House, at which Bishops Galloway and Candler will speak, and a collection will be taken. This is a novel and radical movement, decidedly out of the usual order of things, and the wisdom of it will be largely judged by the success attending it.

I again say I would like to see our church schools endowed, or get more money with which to do their work. I would be glad to see the Southern Methodist Church raise the dollar per member. And if there is anything in speeches and in printer's ink, the money will be forthcoming. But I hear and read very little about the revival side of this movement. There may be much talk about it of which I am in ignorance. I think not, however, for it is likely the sound of revival talk would reach the little corner where this scribe perambulates.

But may be I am a back number, and off the track in my views as to the need of a great revival of vital godliness in Methodism. It seems, however, this was one of the things sought to be secured in this movement by its originators. And yet we hear very little about it. All the attention is given to the finances.

That may be right and wise, but I do not believe it. Some tell us to get the money as a condition of getting the revival. But you might get the money without getting the revival. And then, by that plan you might get neither revival nor money. The way the thing was worked in apostolic times was that they had a ten days' prayer and consecration service, and got the Holy Ghost sent down from heaven. Then the money came, or the money was given. And that is the order of revivals and money now. Have a good meeting and money is easily raised. But we are now reversing the order. It may be we will succeed. But I don't know. I had much rather try the plan of the apostles. Many a sound revival of vital godliness has been secured, when there was no giving of money as a condition of getting it. And then there has been much giving of money at times, and no revival. Let's have the revival, first, last and all the time, money or no money, and trust God to move hearts to give the money. Let's put the emphasis at the right place, and on the main thing, and put secondary and material matters in their right relations and appropriate places.

ATLANTA, GA.

From Bro. Charles Royster.

Dear Brother Arnold:—After the close of Hampton Camp meeting I assisted Brother Brandon in a meeting at Love's Chapel. Here the battle for truth waxed hot. Several of our church arrayed themselves against the doctrine of the Bible and the church, much to their own hurt and the hindrance of saving their neighbors. Nevertheless, many believed and a goodly number were saved and sanctified. Glory to God!

The pastor and myself were hospitably entertained, and left, bringing away many precious memories of the meeting. Among many other things that occurred, the glorious sanctification of Brother Willie Baker, was one of the most memorable. Brother Baker is a young local preacher in our church, a man of promise. He will join the Conference this fall, and we bespeak for him a successful career in the pastorate.

Bro Brandon's treatment of his helper in the meeting was royal and precious. It shall not soon be forgotten. Glory to God for the Love's Chapel meeting.

We then went to the Hurricane Camp-meeting where we found Bros. Smith, Niles, Butler, Cundiff, Denton and Yates, with Sister Yates and Mary Smith assisting in song and altar work. I have long desired to attend this camp, and was very glad to be permitted, in the providence of God, to be present.

The preaching was remarkable for its unction, clearness, and power. O, what scenes we witnessed under the powerful preaching of the Word of God. Convictions were deep, conversions bright, and sanctifications were glorious. No actual count of professions, but there were some eighty or one hundred professions of conversion and sanctification.

We stayed until the close, and enjoyed the occasion very much in the Lord. We found the PENTECOSTAL HERALD in favor with the people, who were ready to speak its praise.

I came from Hurricane to Carvosso Camp near Guthrie, Ky., where we found Brother Aura Smith and wife leading the hosts on to victory. This was my first attendance upon this camp and my first meeting with Brother Smith. I enjoyed the precious privilege of meeting this veteran in the Lord's army, and hearing him preach. His ministry is remarkable for unction, right words, and their practical presentation. Such ministry never fails to bear fruit. May Brother Smith long live to blow the silver trumpet. His wife is a power in song, and her talks to mothers did great good.

Brother Tom Mimms, the main founder of this camp, was in a sweet-spirited way managing the camp affairs for God. He is very considerate of the welfare of others and seems to think not of himself, but of those around him to help and to save. God bless him and his fellow workers in the Carvosso encampment.

I left the camp to be present at the dedication of Rolling Springs Church on last Sunday. I am now here in a revival. Pray for us at this place. Your brother in the bonds of Christ,

CHAS. ROYSTER.

Somerset, Ky.

Dear HERALD: Two weeks ago William Lamance, a member of our church here, closed a very successful meeting at Union Chapel, South Somerset. There were a number of conversions and two accessions. Bro. Lamance has the confidence of the people among whom he has lived for several years. He preaches well for a beginner. He is now in Asbury College. May God bless him in the prayer of his pastor,

F. M. HILL.

CHRISTIAN PAY.

REV. B. CARRADINE.

NO. XVII.

The fact of service suggests the thought of remuneration. A certain equivalent is given in the world for labor and called pay. When a man undertakes toil for another the understanding is that he is to be recompensed.

This universal observance is not dropped in the spiritual life, and is found working there with greater results and richer satisfaction than anywhere else. Christ is discovered to be the best of paymasters. He does not propose that a man should serve Him for nothing, and he who hangs back from the Christian life for fear of loss shows that he has not read the Bible nor studied the lives of God's people. Christ not only pays, but remunerates abundantly, and in many ways besides.

The pay-day is not necessarily Monday, Wednesday, or Saturday; nor at the end or first of the month. One of the peculiar features connected with Heaven's way of rewarding is seen in its suddenness and unexpectedness. The soul may be weary and discouraged, when, in another instant, it is thrilled and delighted with a blessed enrichment from the skies, in heaven's best coin, which goes rolling, clinking, and sparkling all over the tables of the heart.

Moreover, this pay of Christ does not consist of one kind of coin; for even the nations of the earth have gold, silver, copper, and paper, but heaven has all this and more beside to make up the celestial currency. It is not, however, the financial part of the reward that we speak of in this article, although there is no question but that it pays to serve God in this world, even for material reasons. It is the more spiritual side of the question we would now dwell upon.

One pay is realized in sudden influxes of peace and joy.

Not more certainly does a tide sweep into a partially emptied bay or harbor; nor a delightful breeze pour itself through the gates of the West with reviving, exhilarating power into a sultry evening, than that divine influences are made to pour in and sweep over a fainting Christian soul.

The change seen upon the face of Nature is not more remarkable than the transformation in the man or woman. A sweet, new strength is in the heart, a new light seems falling on the earth, while a new willingness to endure burdens and perfect victory for the time being over all things is in the soul.

Now we say, if in the regenerated experience, we will go in the strength of this meat forty days and nights; we will not worry any more about our troubles; and we fully intended to do as we said. But the manna melted by nine o'clock, the meat lasted but one day, the water gave out in the wilderness, and the old time murmurings were resumed. So we went on our way until we obtained the higher form of Christian remuneration—an abiding joy in the soul.

A second kind of pay is the great renewing of the spiritual life.

A tide or mighty wind sweeping in is one thing, while the dew falling silently on the grass, and a zephyr stealing from the skies is another. In like manner there are gentle manifestations of divine power. There are influences breathed upon us by the Holy Spirit, which for tenderness, quietness, and yet completeness of heart renewal would defy all description. David alludes to this when he says, "He restoreth my soul."

Sometimes we are exhausted by a day of

toil; or we may have talked too much: anyhow the soul has been hurt in some manner. A weak, dispirited feeling is upon us; the discouraging whisper is in the heart, "You have failed again!" Just then, while brooding upon the matter, we feel the divine touch, a gentle, reviving influence in the soul, and lo! we are made whole again!

It might have been in the house of God; in the closet of prayer; or with Bible in hand; or while sitting thoughtfully by one's self without any conscious act of worship or effort made to touch the Lord, when suddenly we were made whole. It was done so gently, graciously, and satisfyingly that the eyes were filled with happy tears, and the soul lost in wonder, love and praise.

A third pay is a habitually restful heart.

The Christian who possesses the secret of full salvation well knows this peculiar reward of Christ. The world cannot give it. Money cannot purchase it. Success cannot guarantee it. These conditions of life may bring spasms of gladness, thrills of temporary pleasure, but Christ alone can give the restful soul.

It is certainly a marvelous blessing to wake up each morning, not only without the old-time heavy load on the heart, but with a deep, sweet peace in the soul. In spite of every changing circumstance of life, it is our privilege to awaken each morning with a song in the heart. This is the pay that Christ gives every one of His followers who have followed Him not only to the cross, but tarried in the upper room for the baptism with the Holy Ghost.

A fourth payment is felt in the consciousness of being a blessing to others.

It is a great thing to help in any way an immortal being made in the image of God. It must make a very soft death bed pillow to the philanthropist or to any benevolent man who has made life easier and sweeter to his fellow-creatures by the gifts of his hands in material mercies.

And yet there is something beyond this in the character and duration of benefitting a man. The soul is far greater than the body, and he who brings that soul to Christ, or if it be already saved, will do that for it which enlarges, ennobles, strengthens, and in different ways blesses it, that man is doing more for his brother—something that money and food cannot do—and will endure as a work when suns have burned out and stars have fallen from their sockets.

It is impossible to be a true follower of Christ without being such a blessing to others. And, moreover, we are permitted to see a part of our labor; and this is in itself a wonderful pay. Who can look for a moment on a man pardoned and sanctified, comforted and blessed under his words and influence without the sweetest joy in the soul?

Sin pulls men down. The sinner is compelled to look at the ghastly spectacle of human beings dragged down in different ways by himself. This is some of the wages of the transgressor, and a sad pay it is.

Christianity builds up, and sets fallen men on their feet. And a part of the Christian pay is to see a procession of happy faced men and women on their way to glory, whom, under God, he started for the better world through his devoted labors.

Dr. C. K. Marshall, one of the most gifted preachers in the South, was sitting in his garden one day with an unusually heavy heart. He found it impossible to shake off the gloom. Glancing at a church paper in his hand, his eyes fell on the obituary column and he began reading about the triumphant death of a Christian lady in Arkansas. The

notice ended by saying, "This godly woman was saved under the ministry of Dr. C. K. Marshall." At once the tears gushed to the eyes of the preacher, and a delicious joy filled his soul. All sadness was gone in the thought that he had led a soul to God and heaven. In other words, Christ dropped some of His pay into the soul of His drooping servant, and, judging from the happy tears, swelling heart and beaming face, that pay was eminently satisfactory.

A fifth payment is the friendship and love of the people.

Some Christians are given to talking of their sacrifices for the Gospel, what they left and what they gave up. If they would begin to count up what they have gained they would be amazed.

We have certainly added to our fathers and mothers; for while leaving one we have had given us scores in the Gospel, whose tenderness and affection we cannot doubt, and whose trembling hands have been laid upon our heads in blessing as fervently as if our natural parents.

We have also gained in brothers and sisters; for in leaving four or five, we now have them by the hundreds and thousands. Moreover, they prove their love, and some of them have been kinder, gentler, more affectionate and even more liberal to us than our own flesh and blood.

We have gained in homes. We left one, perhaps none, and lo! hundreds of homes over the land stand with hospitable doors wide open for our coming. To be a true Christian is to have a knife, fork, something to eat, a bed, and above all a cordial welcome at many a lovely and excellent home. Sin cannot and does not pay this way, but Christ can. We have never in our life heard of the doctor's room, or the lawyer's room, in any home in the land. But the "preacher's room" is a household word.

It began with a woman in Shunem, who as she observed the holy life of Elisha said to her husband, "Let us build a room for him, and put in it a bed, stool, table, and candlestick." This is the first record of the prophet's chamber or preacher's room, but who can count them to-day?

There are family circles that talk about the absent man of God. They write to him and send him word: "When are you coming? We all want to see you!" This is part of the pay of Christ.

A gentleman was going down the Ohio River to Cincinnati and southern ports beyond. He was a Christian, but a diffident and reserved one, and so held himself aloof from the other passengers. On arrival at Cincinnati he found that the boat would have to stay nearly two days before going on her journey down the river. Every passenger but himself was leaving the steamer. The prospect of the two days' lonely waiting was not enviable; so, with a sudden rush of courage, he leaned over the guards, and, speaking to the crowd of passengers crowding the gangway in their departure, he cried, "I don't know one of you, but if any man out there loves the Lord Jesus he is my brother!" Instantly several gentlemen returned and shaking him by the hand cordially invited him to spend the two days with them instead of remaining at the hot, noisy wharf on the river side. He received three invitations in as many minutes to good Christian homes. The name of Jesus was the power which rolled the coin of Christian regard and welcome before him.

A sixth payment is the divine honor placed upon the follower of Christ.

We have all listened to lectures, addresses

and discourses that were everything in an intellectual way. They received the admiration and applause of the audience, but it was evident that the favor of God was not upon the speaker.

On the other hand, we have listened to personal testimonies and sermons that fairly dripped with unction. Nothing brilliant or remarkable was said, but something undoubtedly was being done. The Lord was putting His hand upon His servant and setting His seal upon his every utterance.

If this great honor could be purchased with money how quickly some would offer the price. But it is a coin in itself, and is given in exchange for a certain commodity, and that commodity being a completely surrendered human life.

A minister once said of another who thus stood before an audience, full of the holy strength, confidence, and independence born of such a relation with heaven: "He speaks as if what he said was true, and could not be denied. He towers up there in the pulpit like a giant. He acts as independently as if he were a king."

Yes, all these things are characteristic of rich people, and a man with the richest coin of heaven ringing in his soul, sparkling in his eyes, and rolling all over the table of his heart, might be excused if he feels rich, acts independently, thinks he is a giant, and looks like he is a king. Especially should this be so when his feelings and convictions are corroborated by the plain statement of the Bible which says that he is rich, that he is an heir of God, that he is equal to a thousand, and that he is a king here, and is to be a still greater one in the kingdom of glory.

This is part of Christ's pay. O, that the people of the world who have been defrauded by the devil, cheated by his broken banks, and fooled with his numerous counterfeits, would come to Christ and receive a reward which is not only perfectly satisfactory in this life, but is to be an hundred fold more in the world to come!

LACK OF KNOWLEDGE.

BY MARY MCGEE HALL.

"My people are destroyed for lack of knowledge."
—Hosea 4:6.

"Therefore are my people gone into captivity because they have no knowledge, and their honorable men are famished and their multitude dried up with thirst. Therefore hath he enlarged herself and opened her mouth without measure." Isa. 5:13, 14.

In a certain meeting we held lately, a very intelligent looking man, who proved to be a drummer, attended one of our services. That night after the service, I overheard him say to a man, who, during the testimony service had been a witness to entire sanctification, "why, sir, I heard you testify to being sanctified tonight. I suppose by that you mean the second blessing. I am surprised that a man of your age has just received his second blessing. I am a much younger man, and I've had a thousand." Fearing that his fine point (?) had been lost on me, he called to me and said: "I say, sister, I was just telling this man," and then repeated what he had said. I replied: "I've no time to talk to you now, but I heard your remark, and I could but think how it declared you to be ignorant of one of God's most precious truths." I left him without further discussion. The next morning, before leaving, he requested an interview with me. I found that he was a prominent Methodist of a Tennessee church. He evidently had come in a spirit of controversy. In a great tirade he charged the so-called second blessing people with being disloyal, antagonistic to Methodism, etc. He was so

full I had to let him vent all of his feelings, before I could answer. By and by, I said: "It will not take long to show you this is a Bible doctrine, a Wesleyan doctrine and that it is you and not we who are out of line." I found him grossly ignorant of the doctrines of the Methodist Church. He didn't even know what they teach concerning original sin—as I went on showing him, and calling his attention to one passage in the Bible and another, then giving him extracts from Wesley and other standard writers of Methodism, I saw his eager interest being aroused, till by and by he was all absorbed, and kept saying, "I did not know that before!" "Yes, there it is. I can't doubt that." "I didn't know John Wesley ever said that," etc, till finally I said: "My friend, you represent more folks than you know, more than half of our church members to day are as ignorant of these things as you." He wanted some of the books and Bible references, and when he left he said, "I am going to study this question prayerfully, and then when I see it is really for me, this experience, I shall seek it. You will hear from me." As he left he said: "I will give the preachers no rest, if I ever do get this experience, for it is through them I've been made to think and talk as I have." He left me, and my prayers followed him.

I had been home only two days from the meetings, when a woman, also a prominent member of the Methodist Church for many years, came to see me. She said: "I am hungry to know about sanctification as taught by people professing the second blessing." Again I found another entirely ignorant of this precious doctrine and equally as ignorant as to how it is received.

Traveling here and there we find everywhere dense ignorance of this truth John Wesley said God had raised up the people called Methodists to preserve. If it were not an experience upon which the issues of eternity depend; if it were not a state of soul that Jesus shed His blood to bring His people; if it were not an experience upon which not only the individual, but also the salvation of others depended, for it is that Power that wins others to Christ, one might pass it by with simply a sigh that so beautiful a Gospel is so little known, but when the child of God realizes what depends upon teaching this truth and leading God's people into its experience, the knowledge that it is so little taught by the average minister of the church and so little known among the vast majority of church people, puts a lamentation in the soul, and makes one feel the Spirit that burned like fire in the bones of Jeremiah, Ezekiel, Isaiah, and John the Baptist.

Have you not felt it, dear holiness evangelist? Are there not times when the realization of what God meant when He said: "My people are destroyed for lack of knowledge," has been so vivid within you, that you could but preach with "the vision of Glory on one side of you, and the vision of Flames on the other?" And when alone has it not made you walk the floor with hands clasped in prayer, uplifted face, with rivers of tears flowing for God's people, who in so many places are like sheep without a shepherd?

At times like this, as refreshing as the whisper of God, comes the sound of the "going in the tops of the mulberry trees," and following the travail of soul for Zion, comes the shouts of praise that more folks than ever have gathered this summer under white-winged tents and tabernacles on whose banners were written, "Holiness unto God." More people are reading our holiness papers, more old libraries are being searched, more pouring over the good old books, such

as Wesley's, Clarke's, Fletcher's, more reading such lives as Carosso, Branwell, Madam Guyon, etc., than in a century. If ever there was a lamentation mixed with a hallelujah, I have it in my heart when I ponder all these things, and that's the way God likes it to be.

"O Jerusalem, Jerusalem," was the sob that came from the same lips that said, "I see Satan falling like lightning from heaven!"

Asbury College.

PROF. R. E. SMITH, of Asbury College, writes as follows: "The school has opened auspiciously. A good enrollment and harmony prevails throughout. Thirteen conversions and sanctifications to date. God is with us. Pray for us."

Old Comrades.

Bro Malachi Lantrip, of Winnsboro, Tex., wants the address of some of his old comrades of Company E, Third United States Infantry Volunteers, stationed in Colorado and Nebraska in 1865. If any of the survivors see this note, please to write him, as he is anxious to correspond with some of them.

Colorado Springs, Col.

Just a line for the comfort and encouragement of the Lord's dear children. Brethren, how increasingly wonderful is the goodness and mercy of our Lord! Since last I wrote you my father and I have seen blessed fruitage of the Word. In Denver the power of the Lord was manifestly glorious. We speak guardedly when we say that there were two hundred bona fide seekers. The meetings were conducted in the "Castle," a big stone structure in River Front Park. The attendance was good and the people attentive. Brother DaFoe, the president of the Colorado State Holiness Association, is one of the sweetest and truest yoke fellows with whom we have ever been associated. Finances came easily as, of course, they always do when the Master is at the helm. Blessed unity prevailed. No side-tracked zealots turned from the gospel of holiness to antagonize the work of Jesus in making a few sick folks well. Testimonies to cleansing rang like silver bells and the prayers brought fire from the skies. We are here for a few days between Denver and Cripple Creek meetings. Begin, the Lord so ordering, at the latter place Friday night. Brethren, pray for us. Amen.

BYRON J. REES.

SETH C. REES.

OUR offer to send the HERALD four months for 25 cents still continues. Many names have been sent us. Let others follow. Notice that the offer is not from now until January, but for four months. This is for new subscribers, of course.

Dr. Carradine's Books.

His latest is "HEART TALKS," just from the press. Made up of chapters upon living subjects, treated in his own inimitable style.

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Order the above books from the Pentecostal Publishing Company. Price \$1.00 each. Liberal discounts when ordered in quantities.

The Rise of Camp-Meetings in America.—Concluded.

It is erroneous to suppose that these religious services in "the forest primeval" were under the control of the illiterate and uncultured. The people who supported them were sincere and devout souls, and among them were many persons of social and political prominence. As evidence of this the following statement may be quoted from a letter written by an Englishman in 1805, after a visit to a camp-meeting in Delaware. He says:

I presume that no one can form a correct idea of the grandeur and solemnity of the scene who was not an eyewitness. I candidly confess that I have not language to depict it in its full and august appearance. From time to time scores were struck to the ground, a number of whom appeared lifeless; others in agonies, crying with the most lamentable anguish to God for mercy; others finding peace and shouting praises and glory to God; while happy believers, in ecstasies of joy and gladness, were mingling their tears and voices in praises and hallelujahs to God and the Lamb. It was very remarkable that in such a concourse of people of all descriptions there was the greatest order and government. Men of the first respectability gave their constant attendance, some of whom were as much engaged in the work as any on the ground. Especially, I could but remark in a particular manner the Hon. Richard Bassett, Esq., who has filled a number of the first offices of the State, and was lately governor of the State where the meeting was held. This gentleman appeared like a humble child among God's people, singing, praying, exhorting, etc.; and Abraham Ridgley, Esq., late Secretary of State, and brother to the present chancellor, was remarkably zealous.

The peculiar manifestations of religious fervor which this writer mentions were common to camp-meetings for many years, and have not yet wholly subsided. John McGee referred to them in his letter to his presiding elder, saying:

The nights were truly awful; the people were differently exercised, some exhorting, some shouting, some praying, and some crying for mercy, while others lay as dead men on the ground. Some of the spiritually wounded fled to the woods, and their groans could be heard all through the groves like the groans of dying men: From thence many came into the camp rejoicing and praising God.

Similar phenomena were prevalent wherever camp meetings were held, the people, ministers and laity, saints and sinners, yielding unconsciously to the sway of some strange spiritual influence. That many eccentricities arose, and that the border line of fanaticism was approached too closely in many cases, cannot be denied. Considering the unique circumstances, it would be strange indeed if human foibles and idiosyncrasies did not crop out. But in spite of these eccentricities and extravagances of speech and conduct, which were probably a hindrance rather than a benefit, the good effects of these religious meetings were easily observed and readily acknowledged. The moral transformations wrought in some communities were conspicuous. A company of ministers went West, some years after the inauguration of the camp meeting movement, for the expressed purpose of studying the great religious awakening that resulted from it. One of these investigating ministers said: "I found Kentucky in 1801, to all appearances, the most moral place I had ever seen. A profane expression was hardly ever heard. A religious awe seemed to pervade the country."

But these unusual occurrences incident to the camp meetings brought the institutions into disfavor with many people. In the early days Baptists, Presbyterians, and Methodists joined heartily and without friction in these meetings. The Rev. John E. Findley, a Presbyterian minister, in describing in 1802, the origin of "the present revival of religion in Kentucky and Cumberland," refers to the

cordial co-operation of the Baptists and the Methodists with the Presbyterians, and says: "Some, perhaps, will censure us for associating with the Baptists and Methodists, but we are all friendly; there appears to be good doing; all are encouraged; and is not this better than to be devouring one another?"

Censure did fall upon their heads, though not for the particular reason assigned by Mr. Findley. The portion of Kentucky that had been visited by the revival of 1800 was in the Transylvania Presbytery, and when the demand for preachers was greatly increased the Presbytery, to supply the deficiency, appointed a number of lay exhorters, some of whom were licensed to preach. Being for the most part men of limited learning, and holding views at variance with the standards, their ordination was challenged. They were, however, ordained by the Cumberland Presbytery, which had just been created. For this action the Cumberland Presbytery was censured and dissolved by the Synod of Kentucky, and as the General Assembly sustained the censure, "the revival members" of the Cumberland Presbytery withdrew, and subsequently organized the Cumberland Presbyterian Church, which has become a vigorous body, and continues to adhere to revivals and camp meetings.

It is worthy of note that the members of the "council" which was composed of "the revival members" of the original Cumberland Presbytery, who had become obnoxious because of their lack of learning, their peculiar and somewhat irregular methods, and their friendly attitude and relations to other churches, were James McGready, William Hodge, Samuel Hodge, William McGee, Samuel McAdow, Finis Ewing, and Samuel King. The first was in charge of the "sacramental solemnity" on Red River which the brothers William and John McGee attended in 1799, while on their preaching tour "toward Ohio," and which marks the traditional inauguration of camp meetings in America. The Hodge and William McGee were holding the same sort of solemn service in the grove at Drake's meetinghouse in October of 1800, when Bishops Asbury and Whatcoat and William McKendree were invited to preach at what proved to be the Bishops' first camp meeting. McGready and the Hodge preferred to resume their connection with the old Church rather than become co-operators in the founding of a separate denomination, and McGee held aloof until 1810, when he cast in his lot with the Cumberland Presbyterian Church a few months after it was brought into existence.

The attempt to introduce camp-meetings into England met with somewhat similar results. Naturally slow to accept innovations, the people, and especially the Wesleyan Church, to which such an institution as the camp or open-air meeting might be supposed to be attracted, looked with suspicion upon the movement. The task and honor of planting this American tree in English soil fell to Lorenzo Dow, the famous Methodist evangelist.

In 1807, after introducing the camp meetings into New England, and encountering violent antagonism in the endeavor, Dow went abroad. His efforts met with vigorous opposition from the very beginning. Reports of the American camp-meetings had reached England several years before Dow began his crusade there, and had not made a very favorable impression. Dow looked to the Wesleyans for sympathy and co-operation, and he was justified in expecting encouragement, since it was universally acknowledged that one source of the success of John Wesley and

"Little Strokes Fell Great Oaks."

The giants of the forest must yield at last to the continual blows of the woodsmen. When the human blood has become clogged and impure the little drops of Hood's Sarsaparilla, properly taken, will fell the oak of bad blood.

Hood's Sarsaparilla
Never Disappoints

his collaborators was found in their open-air preaching. But this practice had fallen into disuse somewhat when Dow reached England; and while the tidings of the revival in the American forests brought to mind the conquests of Wesley and Whitefield, Dow found very few Wesleyans who would co-operate with him. Among these was Hugh Bourne, who is described as "a young man of studious habits, who was suffering intensely through an agonizing conviction of sin." Shortly after his conversion Bourne joined the Wesleyans, and began to labor zealously among the rough lumbermen in his employ. In 1807 Bourne and a few friends held a camp-meeting at Mow Cap, a mountain bordering on Staffordshire and Cheshire. The meeting was remarkably successful, and its fame was speedily spread abroad. But many Wesleyans looked upon the gathering with disfavor, and at the next session of the Wesleyan Conference a resolution was passed expressing the judgment of the body "that, even supposing such meetings to be allowed in America, they are highly improper in England, and likely to be productive of considerable mischief," and the Conference voted to "disclaim all connection with them." The challenge was taken up by Bourne and his companions, who continued to hold their open air meetings in spite of the declaration of the Conference; and when the Church authorities felt that they "could no longer bear with such contumacy," these men were expelled. But expulsion was far from being repression or extinction. The adherents of the camp meeting movement continued their peculiar work; the people gathered about them in large numbers, and, seeing that something must be done for their spiritual instruction, Bourne and his associates organized the Primitive Methodist Church, which has become a large and influential member of the Methodist Church family.

Bishop Asbury was favorably impressed with what he saw at the camp meeting at Drake's Creek meetinghouse in 1800, and, knowing the conditions of the country, the spiritual needs of the people, and the inadequacy of the churches to meet these needs unless they adapted themselves to the conditions, he gave the camp meeting his full approval and encouraged its establishment in every part of his extensive parish. His preachers were not slow to accept his suggestions, and within a few years camp-meetings were looked upon as an important and desirable agency of the Methodist Church for the salvation of men.

But the original antipathy of the "mother" Presbyterian Church developed into positive antagonism, and camp-meetings soon fell into disuse as far as that Church was concerned. The Baptists looked upon it with more favor, and it became a powerful instrument for the dissemination of the doctrines of that Church, and for its firm establishment throughout the country, especially in the West and South. —New York Christian Advocate.

SUNDAY-SCHOOL LESSON.

SUNDAY, OCTOBER 1, 1899.

Joy in God's House,

Ps. 132.

REV. W. B. GODBEY.

Verse 6.—“Lo, we heard of it at Ephratah; we found it in the fields of the wood.” Ephratah is a patronymic name denotative of David's ancestry, Jesse, his father being a godly man and having descended from a long line of pious ancestry. After the signal defeat of Israel by the Philistines, in that memorable battle where both the wicked sons of Eli were slain and he fell over and broke his neck on the reception of the awful news, not only that his sons were slain but that the ark of the covenant was taken, for some time it remained in the hands of the Philistines; they having set it up in the house of their god Dagon, which every morning was found prostrate before the ark, and eventually not only prostrate but with its head cut off. Then when the Philistines besought Israel to take it away as it was so cruel to their god they did not want to keep it amongst them any longer, and while they were hauling it on a cart and the oxen stumbling and the man who dared to touch the ark, thus lending a helping hand as he thought, dropped dead in his tracks, an alarm came over them so they turned aside and deposited it in the house of Obadedom on a woody hill, where it remained till the present occasion, when David joyfully carries it to Jerusalem, and puts it in the house of the Lord.

7.—“We will go into his tabernacles: we will worship at his footstool.”

8.—“Arise, O Lord, into thy rest; thou, and the ark of thy strength.”

9.—“Let thy priests be clothed with righteousness; and let thy saints shout for joy.”

10.—“For thy servant David's sake turn not away the face of thine anointed.” Anointed in this verse is the word which is translated “Christ.” The house of the Lord in the old dispensation and especially the magnificent Temple, the wonder of all the world, emblemized Christ. Hence while teaching in the temple He said, “I will destroy this temple and in three days I will build it,” alluding to the temple of His body in which the divinity dwelt, and we see from the application that His body was identical with the temple by which it was constantly and forcibly symbolized throughout the dispensation of the law and the promise. We hear Jesus say to the Samaritan woman, “the day cometh when you will not worship God in this mountain nor at Jerusalem, but it behooveth those who worship Him to worship the Father in spirit and in truth.” Now that the symbolic dispensation has expired and the kingdom of heaven, i. e., the administration of the Holy Ghost, is in vogue, henceforth Christ is our only temple. We meet Him everywhere, the specification simply being that “where two or three are assembled in my name, there I am in their midst.” Solomon's temple cost many millions because it was the very acme of artistic skill and beauty and at the same time literally embellished with glittering gold and an infinite diversity of precious stones. All this was exceedingly pertinent in the typical dispensation from the simple fact that it symbolized the glorified body of our Christ. It is an egregious mistake at the present day to waste the Lord's money on costly edifices, thus going

back to the dispensation of Moses, instead of having Christ enthroned in our hearts and rejoicing in His presence night and day. The ark of the covenant with which David was so delighted, and on the present occasion he brought from the house of Obadedom where it had rested since the day when Uzzah dropped dead for laying his hand on it without divine authority; and now David leaps before it with joy and shouts with exultant rapture as it is brought into Jerusalem and deposited in the house of the Lord. We must remember that this ark contained the Holy Scriptures and this was the secret of the infinite delight and joyful appreciation manifested by David. Here is specified that the priests shall be clothed with righteousness, i. e., the righteousness of God in Christ, which makes us pure and holy; “and that the people shout for joy.” Now what is the signification of this beautiful scripture as applicable to us in the gospel dispensation. Christ himself is our temple. He is everywhere, beneath the green trees, in the humble cottage, in the hired mission hall, with his heroic saints preaching to the street rabble or in the slums. He is our constant and everlasting joy; meanwhile his precious word is our bread, meat, milk, wine, honey, the fatted calf rolling in his own gravy, the grapes of Eschol and all the delicious fruits of Canaan. So let us feast and revel in a royal banquet night and day, in the presence of our glorious Omnipotent Saviour and Sanctifier, the light of whose countenance outshines all the golden candlesticks that ever illuminated Solomon's temple, and the sumptuous festivities of his sweet, precious, inspiring truth, spreads before us a perpetual banquet, meanwhile the angels descend and light up the humble convocations of God's blood washed saints with the splendor of their pinions, and thus in this valley of probation amid a world of darkness we enjoy a constant heavenly prelibation, realizing the delectable experience of Christ crowned within, reigning without a rival in heart and life, and investing the dark battlefields in which we raise an exterminating war with sin, death and hell, with an unearthly glory.

Bivins, Texas, Camp-Meeting.

Dear Brother Arnold:—We are just from the Bivins camp meeting which began September 1st, and ran ten days with glorious results. There was more shouting than I have heard for many days. There was quite a number of workers present, Rev. John Paul, Bros. Huff, Jernigan, and W. W. Tucker, Sister Mary Barrett and the writer, besides a newly sanctified Baptist preacher who seemed to be all aglow with the new found joy. There was a number of workers of the lay order. Bros. Jernigan and Huff are a good team, singing and preaching the blessed gospel that saves from all sin. Sister Perdue presided at the organ. One service while we were singing a sweet song, her mother swept into Canaan and there was great rejoicing.

It was the good pleasure of wife and myself to stay with Bro. and Sister J. M. Hall, who is secretary of the camp. I shall remember the pleasant stay we had with that godly family.

Bivins Camp is between Marshall and Texarkana, and is a splendid place for a camp-meeting. It is an old saw mill town and lumber can be had for almost nothing. One man told me that he would sell small houses at \$5.00 each. So let all the people in reach get them a house, and build up a glorious camp at that place. Plenty of good water,

A NEW BOOK.

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—BY—

REV. B. L. SARMAST.

A living picture of Persian life Gives information concerning the customs of the people, also an account of their religious and social characteristics. The proceeds from the sale of the book go to the support of Bro. Sarmaست while preaching the gospel in his native land. The book is well worth the price and by purchasing the book, you will help a most worthy cause.

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and the shed is near the railroad. The Lord is blessing these camps all over Texas. God bless the HERALD, Saved and sanctified,
J. M. BLACK.

Carvoso Camp-Meeting.

The third meeting at this camp closed September 10th. The interest from the first was good. The preaching was all done by Rev. Aura Smith, and it was not of the sham and shoddy order, but deep, searching, penetrating, and God signally honored the word, and souls were converted and sanctified at almost every service held. There were from seventy to seventy five persons converted and sanctified during the meeting. The work was genuine and deep and the conversions exceptionally bright.

Rev. Charles Royster, of Corydon, Ky., and Rev. Frank Guy, of Nashville, Tenn., were present several days during the meeting and rendered efficient help.

Rev. Aura Smith and wife have completely won their way to the hearts of the people, and there was almost a universal desire for them to hold the meeting next year, and they have been engaged to do so. To God be all the glory.
N. L. TURNER.

Bro. Harney in Texas.

Rev. W. J. Harney closed the holiness meeting last night. There were fully three thousand people present last night to hear Rev. Harney's closing sermon. He has worked faithfully while here, and the fruits of his labors are manifest on every hand and the city has been greatly benefited by his having been here. One hundred and twenty were converted and professed sanctification during the two weeks of the meeting.—*Correspondence Dallas Morning News.*

WEST END, ILL.—Great victory at West End, Ill. Closed last night. Quite a number joined the church; more to follow. Holiness planted here to stay. Citizens say they never saw such a revival. God bless them. We begin to-morrow (Sept. 11th) at Mt. Vernon, Ill.
H. W. BROMLEY.

“From the Pulpit to Perdition.”

“I have read ‘From the Pulpit to Perdition: or, Dr. Star and White Temple Church,’ and wish to say it is a most wonderful booklet. I wish every intelligent person in America could read it in the next thirty days, especially the clergy of every denomination. I believe it to be a true picture (not overdrawn) of what many churches will be in the last day—clergy and all. I believe this book will be a blessing to every layman and preacher who reads it.
LUTHER R. ROBINSON.”

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EDITORIAL.

REV. H. C. MORRISON.

THE BLOOMINGTON CAMP-MEETING.

Bloomington, Ill., is a beautiful city of between twenty five and thirty thousand inhabitants. Normal, which is connected with Bloomington by electric cars, has a population of five thousand. The great tent stood in a shaded grove between the two cities.

Dr. McLaughlin, editor of the *Witness*, had charge of the meeting, and first and last many ministers were on the grounds, among them, various pastors of the city and that old veteran, Evangelist Haney. He is in the seventies, has recently celebrated his golden wedding, and his loving and happy wife was at his side in the camp. He was just home from a series of camp meetings in Oklahoma Territory and was off again for work before the meeting closed, for other engagements. He is erect, strong, and with clear, strong voice proclaims the word with power. I heard him in prayer asking the Lord for a few thousand more souls ere he laid down his loved employ. I also met with Bros. Kent and Warrington, men of age, experience, warm hearts and strong faith. My headquarters during the day was in their tent, and it was a sweet benediction to be with them. Their great faith for mighty things from God in the near future, in the conversion of sinners and the sanctification of believers had a most gracious effect upon my mind.

Dr. McLaughlin is a man of many most excellent qualities. He is a clear, powerful preacher, sings delightfully, and is a great leader at the altar. His demeanor at table, in his tent, and on the grounds is always that of the dignified, modest, kind-hearted Christian gentleman. We shall remember our few days association with him with great pleasure. Rev. George Buck, of Bloomington, is the chief of the camp and was full of the business of the good cause.

We met many delightful people here. Many Kentuckians greeted us kindly, among them some to whom we had ministered as pastor in years gone by. Between fifty and seventy-five souls were either converted or sanctified, and many Christians blessed, and strengthened for the conflict of life. The people were well pleased with our efficient leader of song, Prof. George E. Kersey, who, in the years that he has been more or less with me, has not once failed to please and win a cultivated people. He is a man of adaptability and can sing right down to the backwoods, but he rises to his very best when he leads among people who understand and appreciate good music.

As the campaign for the summer is about over, and only a few camp-meetings left, may

I not ask the sanctified people all over the land to combine and unite their prayers for a great victory at Salem, Va., at which point we begin, D. V., September 21st. Let us ask largely that our joy may be full.

VICTORY EVERYWHERE.

The rapid increase of holiness camp meetings, has not diminished the interest in, or the power manifested at the old ones, and the new ones leap into life with a vigor and power that can be accounted for only on the ground of God's presence and blessing.

Already arrangements are being made for a mighty effort for greater victory next year. Many of the evangelists have promised every day of the season.

One very hopeful feature of the holiness movement is the fact that churches in every direction are calling for workers on the full salvation line.

Let us have faith for great victories this fall and winter among our sanctified pastors. If our faith is large we may confidently expect large results. So let us pray for great things and expect them and work for them.

On with the revival.

A GOOD BEGINNING.

It was our privilege to hear our new pastor, Rev. W. J. Doran, on Sabbath morning preach his first sermon for the new conference year, at Floydsburg. A large congregation was present. Bro. Doran's modest manner, fervent spirit and strong, clear sermon made an excellent impression on the people present. We expect for him a prosperous year, and bespeak for him the prayers of our readers.

We are glad he is with us, and that he and his very pleasant and affable wife will be our neighbors for the conference year. May the Lord abundantly bless them.

SPECIAL NOTICE.

Persons writing to me on personal matters should always address letters to O'Bannon, Ky. (a suburban village just outside of Louisville). All matters with regard to the paper should be addressed in care of the PENTECOSTAL HERALD, Louisville, Ky.

Mail sent to me at O'Bannon, will always be forwarded promptly. H. C. MORRISON.

"FROM PULPIT TO PERDITION."

Rev W. B. Godbey, D. D.: "From the Pulpit to Perdition," an anomalous tract (written by Bro. Morrison, as all who know him will recognize), is of sterling value. Its awful, burning truth, though clothed in fictitious drapery, is of infinite importance to the multitudes of preachers and congregations this day in that appalling dilemma, that every lover of Jesus and human souls should do his utmost to circulate it to the ends of the earth. Millions would be eager to read it if they only knew what is in it. God speed it around the globe."

Rev. M. A. Shepard, Lebanon, Ill.: "I have read the booklet, 'From the Pulpit to Perdition,' and am profoundly impressed with its mission, especially at this day. And I would be glad to know how we could arrange at first to send out 25,000 copies to ministers. It would take about a hundred thousand to reach each minister in the United States, but as a starter, 25,000 could be donated. Sorry to say that the ministers who need them most will not buy them, hence they must be sent to them. How much would 25,000 cost, and how much single postage would it cost? Write me in full. Perhaps some way might be opened to start a flood of them. Yours for God and humanity, M. A. SHEPARD."

H. W. Bromley: "From the Pulpit to Per-

dition: or, Dr. Star and White Temple Church," is a thrilling and an awe inspiring picture, the substance of which is an awful reality. It is a timely book. May God speed it on its mission. It should be placed in the hands of every preacher and church member."

J. O. McClurken: "'From the Pulpit to Perdition.' This is a strange, weird, thrilling story. It will be found most interesting and profoundly impressive."

The Carvosso Camp-Meeting.

The ten days' meeting at the Carvosso Camp ground near Guthrie, Ky., is ended. The good done can not be estimated until the day of reckoning comes. To some it was a great opportunity for good, to others it was as the sealing of doom, for many we fear resisted the loving Christ for the last time. What a wonder that men and women sit, or can sit under the plain preaching of God's Word and stiffen their necks and harden their hearts, when so much is at stake.

The Rev. Aura Smith and wife had charge of the meeting this year. He is fearless and bold in delivering his message of truth, and strikes at the root of sin. Sister Smith has given her life to Christ and as a help for her husband. She is all in the rescue work of souls. They took hold of the hearts of the people, and strengthened Christians, and deepened the convictions of unsaved ones.

Carvosso is one of the best located grounds in the States. A never failing spring with an immense volume of pure, cold water, shade, high grounds, and only a few yards from the E. & G. Railroad, makes it a most desirable point. It is strictly for the promotion of holiness in God's professed followers, and the conversion to Christ of those who are unsaved.

We are so glad that God put it into the hearts of Bros. Mimms and Turner to build this camp. Year by year the meetings grow in interest. The expenses of these meetings are borne by consecrated ones, and therefore there is no begging for contributions. The willing hearted give as it pleases them, and a blessing rests upon the giver. We believe Carvosso is to be one of the most useful points for the Lord's work. Tents for another year are already planned, and lots selected for building thereon. There is in these meetings delightful mingling of Christian workers. There is little or no gossip, but a sweet, spiritual atmosphere that fills each mouth with religious conversation. What a benediction to any community to have in its midst just such an institution. * * *

TALENT, ORE.—DEAR HERALD: Bro. E. A. Ross "touched the button" and started the salvation train heavenward, at Ashland last Sunday, September 3rd. There were already numerous passengers aboard holding through tickets which insure safe passage and arrival, and also, we are happy to report, there are indications that our worthy ticket agent, Bro D. L. Rice, is doing his duty along his line. He is a sanctified Presbyterian and is happily entertaining Brother and Sister Ross.

We are praying for and, of course, expecting a glorious revival again at Ashland. Bro. Ross and his sanctified wife hold over three Sundays here, then cross the Cascade Range sixty three miles, to Klamath Falls, and hold there over three Sundays, then return to this Rogue River Valley, and hold the next ten or fifteen days at Talent, known far and near, as the hardest and roughest place on this coast. In plain words it is termed "Hell." But, thank God, for the courageous spirit which characterizes this man of God. More anon. Yours, saved to the uttermost, S. SHERMAN.

EDITORIAL.

REV. H. B. COCKRILL.

HAVE FAITH IN GOD.

"Have faith in God," or, as the margin reads, "Have the faith of God," are the words of Jesus. Here lies the secret of power with God and with man. This is the point of attack by Satan, for when a man's faith is destroyed all is gone. The whole fabric of his religion falls to the ground. Paul speaks of those who "make shipwreck of the faith." So long as a man holds on to Christ by faith, as his present Savior from sin, the hosts of hell can not overthrow him. The world and the flesh may make their demands upon him, but he comes out victoriously. "This is the victory that overcometh the world, even our faith."

Not only in regard to our personal salvation and victory in Christ is faith a necessity, but faith is necessary in doing the work of God. Revivals are built on a living faith in a living God. We believe He works in the hearts of men to convict, to regenerate and to sanctify, and He does it. Some one has said that "faith is the arm on which omnipotence slumbers."

DON'T GET EXCITED OVER POLITICS.

The political spirit runs pretty high in some sections just now, and many of the readers of the PENTECOSTAL HERALD will be tempted to take an undue part in such matters. The impression is usually made that the whole country is going to pieces unless everything goes a certain way, and many a man is swept into this wrought-up, frenzied spirit of politics and finds himself more wrapped up in it than in the religion of the Lord Jesus Christ. But political frenzies come and go, and our country remains the same God-favored country. And some of us have discovered that political measures, however plausible, will never regenerate or sanctify the people or bring relief from sin and distress, but that the religion of the Lord Jesus Christ, preached in its purity and fullness, will do this. One thing is certain: if it does not, nothing will. Let us keep ourselves from excitement over political issues. Trust God and all will be well.

THE church seems to be lining up on two great themes for special effort. One is a general revival of spiritual power, and the other a revival on educational lines. But the greater of these is a revival of spiritual power.

We need more general interest in education. We do not discount an educated ministry nor an educated people. Since Methodism started with a high standard of education, she must keep it up, but the greatest need of the hour is a general revival of Holy Ghost religion. Sinners must be clearly and powerfully converted to God, and believers must be just as clearly and powerfully sanctified. A sanctified ministry can not be an ignorant ministry. A sanctified church can not be an ignorant church, if properly cared for by a sanctified ministry.

The apostles and early disciples had not been sanctified long until they ceased to be "unlearned and ignorant men." Sanctified men and women are eager to learn; they are industrious. Sanctification, while it does not give a new intellect, it does give energy of intellect.

Our sanctified boys and girls are seeking

to inform themselves, and are finding their way into our schools all over the land. The church should beware of one thing, that is, freezing all the spiritual life out of those who are seeking an education in her schools. All church schools ought to be afire with the revival spirit, so that those entering in an unsaved state would get converted, and those entering converted or sanctified would find school life a means of grace and an encouragement to them. Our pupils should come out of our schools "burning and shining lights." May the good Lord deliver us from "theological cemeteries," but give us red hot holiness schools all over the land.

CONCORD (La.) CAMP-MEETING.

We closed here September 11th, at night, with victory for God and holiness. The meeting was almost half over when I arrived on September 5th. There had been some fifteen professions. Bro. J. S. Sanders and others had done valiant service. The first service after my arrival we had twelve conversions, and the following day about fifteen, and nearly every service afterward some were either converted or sanctified. There were not less than sixty or seventy professions in all. Bro. Allen Hodges, a young evangelist, full of faith and the Holy Ghost, was with us, and Bro. Nelson Hoffpauir rendered valuable service at the organ and in preaching. The pastor, Rev. Martin Hebert, was in the Spirit. God was with us throughout. This was a new camp, but steps were taken for its perpetuation. There was much opposition to holiness, and also to the camp-meeting, but the results proved that both were of God.

It is a source of great joy to see the general success of the holiness camps this year. God has been with his people in great power, for which we are thankful. But we have noticed with regret the paucity of results at those camp meetings where holiness was not preached. There can be no question as to where faith and the Holy Ghost are to be found.

I go from here, after a few days, to my charge, Pineville and Middlesboro, Kentucky Conference.

This, of course, ends my career as an evangelist distinctively, at least for the present. Yet I hope to do the work of an evangelist and ask the prayers of my brethren that a great revival may break out in my charge this year.

RITCHEY, MO.—DEAR HERALD: Closed ten days' meeting here last night. Next I go to Napoleon, Neb., (Congregationalists), Sept. 17-27; then to Bloomington, Neb. (Presbyterians, Baptists and Methodists united), Sept. 28-Oct 8; thence to Republican, Neb. (Presbyterian), Oct 9-18. After that, in order, Chicago, Ill., and Dayton, Ohio. I go home now for a few hours.

In Jesus,
E. F. WALKER.

A New Book on the Second Coming.

To the Readers of the PENTECOSTAL HERALD:—I am preparing a book on the second coming of Christ to be called "The Blessed Hope." I want all who have any questions or difficulties to send them to me. Write them plainly, briefly. If there are any Scriptural difficulties in your mind bring them out. I want to cover the whole ground and make the book helpful. Do not expect personal replies to your questions as they will receive attention in the book.

WILMORE, KY.

L. L. PICKETT.

Bellevue, Louisiana.

DEAR HERALD: It was my privilege to attend the latter part of the meeting held at Bellevue by Bro. W. T. Currie and his singer, Bro. Showers. I want to praise God for the feast it brought to my soul. The testimony meetings and altar services were truly "times of refreshing from the presence of the Lord." There was not a single dull service, and although we had frequent rains, the church would not seat the crowds that came at night. It was delightful to witness the wave of salvation that swept over the children and young people, and to see so many little children singing around the organ.

But the work was by no means confined to the young, for all who were "willing and obedient ate the good of the land." My soul was "filled with the finest of the wheat," and I rejoiced in God, my Savior. O, it was good to be there! How precious are these gatherings, where we can talk of God's wonderful goodness to us and see immortal souls plunge into the fountain for pardon and purity. I stayed at the home of a good Baptist sister who is in the experience of sanctification, and one of her young daughters got the blessing during the meeting. The daughter is a teacher, and of course is in a position to do great good for her Master. The HERALD is in their home. How could we get along without the dear HERALD? Its weekly visits are so eagerly watched for, bringing as they do such feasts of good things! I feel just like I've been to a good meeting after reading each copy, and often the hallelujahs will ring out as God speaks to my soul through its pages, and tears of joy fill my eyes. Praise God for the HERALD! How my heart rejoices over the grand results of the camp-meetings as they are being held! Dear old Scottsville! How I long to be there each year, as I watch for the announcement of that blessed camp! Well, I may never attend another meeting there, but one thing I know, I can go to the great camp-meeting in the New Jerusalem where "congregations ne'er break up, and Sabbaths never end." I'm on my way to Zion and I feel like going on. With my lamp trimmed and burning and the wedding garment on, I am watching and waiting to go forth to meet the heavenly Bridegroom when He comes. Glory! I do praise God for the two meetings I attended at Scottsville in '92 and '93. I learned more about the way of holiness, and better how to walk in the way, and it has been a blessing to my life ever since. Still my heart cries out for more and more of God. I want to be more used of Him in winning souls to Christ. I want to have more power in prayer that God may speak through me to convict sinners and sanctify believers. I want to live my home life just as Jesus would have me, and I humbly desire it all for God's glory, for I am nothing. I want you, dear HERALD Family, to pray that I may be faithful to the end. My soul earnestly goes out for all those who have come into the kingdom during the various meetings, for the saddest thought to me is that after one has tasted the sweets of pardon or perfect love, that they should ever turn again to the empty trifles of earth and make shipwreck of their faith. "As ye have received Christ so walk ye in him, for our God is able to keep us from falling." His glory is flooding my soul this evening while I write, and I feel a consuming desire to help bring the world to Christ, for "Behold, our king cometh."

Yours, all out for Jesus,

(MRS) EMMA FOSTER.

Opelousas, La.

WOMAN'S COLUMN.

EDITED BY

TULA C. DANIEL, HARDINSBURG, KY.

Lonely? No, Not Lonely.

EVA T. POOLE.

Lonely? No, not lonely
When Jesus standeth by;
His presence fills my chamber,
I feel that He is nigh.

Friendless? No, not friendless,
For Jesus is my friend.
I charge, but He remaineth
True loving to the end,

Tired? No, not tired
While leaning on His breast,
My soul hath sweet possession
Of His eternal rest.

Saddened? Ah! yes, saddened
By earth's deep sin and woe.
How can I count as nothing
What grieved my Savior so?

Helpless? Yes, so helpless;
But I am leaning hard
On the mighty arm of Jesus,
And He is keeping guard.

Waiting? Oh! yes, waiting;
He bade me wait and wait;
I only wonder, often,
What makes my Lord so late.

Happy? Yes, so happy
With joy too deep for words;
A precious, sure possession,
A joy that is my Lord's!

In June 1897 Miss Mary T. Richardson was accepted as missionary and appointed to China. She went to her field of labor, and "as unto Him" fulfilled her mission—and now she is not, for God took her to her reward August 10. Mrs. Trueheart says, "every heart in our China mission is filled with sorrow over this bereavement, and we at home are sadly stricken. Pray that God's sustaining grace may come richly into the heart of our beloved Helen, the sister, and the dear old father. Through this sore bereavement God calls us to more faithful service. Who will take Mary's place? China must be redeemed and we must do our part." Friends, remember in your prayers the dear stricken sister away from the dear old father. Remember him, who gave his two girls to help the girls of China to know his Lord and theirs! What have you given to tell of your Lord Jesus Christ, the one Sacrifice for world wide sin?

O if we were right sure all our readers gave daily honest, earnest prayers for these workers of God abroad in heathendom's horrors and guilt and shame! Think how God sees and hears its ceaseless agony and cry. Have you not yet entered into a fellowship of Christ's sufferings for this lost and ruined world? Do you ever think how busy Satan may be with the missionaries, tempting them to discouragement or despair, as they see these great flood-tides of wickedness all about them, and feel the dearth of prayer and loving interest in us at home? Think on these things. And pray, pray for any who may, through his temptations, have fallen into false views touching immortality and future punishment. "The soul that sinneth it shall die." "There is none other name given under heaven among men whereby we may be saved than the name of Jesus." No impurity from Christendom or heathendom can enter heaven. The Master says, "These shall go away into everlasting punishment, where the worm dieth not and the fire is not quenched." O for right views of time and eternity! For right love for God and man!

Our Loved One.

With the greatest of sympathy we dedicate these feeble lines to the sacred memory of the late and universally lamented Rev. E. A. McClure, who fell at his post at Brooksville, Ky., July 12th, 1899.

O! how well we'll e'er remember
When still 'otion's hand so fierce,
Laid itself upon our loved one,
And our hearts were sorely pierced;
Many days we stood beside him,
Many nights we o'er him bent,
As he lay before us dying,
For the ills would not relent.

It was sorrow, woeful sorrow,
And the billows o'er us rolled,
As we saw the separation
Of the body and the soul;
As we saw him, although calmly,
Breathe his last and faintest breaths
It was anguish, deepest anguish,
For we knew that he was death's.

Notwithstanding, untold sadness,
With our hearts so filled with grief
Over giving up our loved one,
We in Jesus found relief;
Found relief by looking upward
To the mansions fair and bright,
Where we saw, by faith, our loved one
In the realms of pure delight.

Call him back? No, never, never!
Would we rob him of such joy?
Of a home where all is sunshine,
Free from sin and its alloy?
Shall we grieve about his absence?
No; 'twill not be very long
Till we'll join with him, and others,
Who compose that happy throng.

Wilt thou beckon to us, loved one?
Wilt thou at the portals wait?
For by grace we are determined
To go sweeping through the gate;
Where in joy again we'll greet thee,
And we'll know thee as we're known
Where again we'll gladly join thee
In the service round the throne.

TYRONE, KY. J. M. BAKER.
["Central Methodist" please copy.]

Bro. Cundiff At Asbury College.

Dear Bro. Arnold: I want to tell you of a pleasant visit which I made recently to Asbury College. I had been invited by Bro. Hughes to be present at the dedication of the "Girls Building" and "Ministers' Hall," September 6th. Was received as they receive a minister of the gospel at that consecrated place.

We had a time of refreshing from the Lord. I was privileged to preach three sermons and to deliver one lecture, and as a reward saw five profess conversion, and four sanctification. The school is a success; 115 or 120 already enrolled, twenty-five divinity students. May they leave their alma mater as full of faith and the Holy Ghost as others who have preceded them, and be instruments in God's hand to lead many souls into the blessings of regeneration and sanctification, as they will there learn it. Asbury, with Brother and Sister Hughes at its helm, is doing a grand work. If I had sons or daughters and wanted them educated away from home, I would certainly send them to Wilmore, to Asbury College. God is putting His seal upon that institution of learning. I never felt the divine presence more sensibly than I did while at Wilmore. The choice blessings of God rest on the college, its principal and his good wife, with every teacher and pupil under their care. Amen. B. A. CUNDIFF.

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FIRST ROUND.	
Salt River, at Green's.....	Sept. 16, 17
Mackville, at Wesley's.....	" 23, 24
Salvisa.....	" 30, Oct. 1
Harrodsburg.....	Oct. 7, 8
Perryville, at Mitchellsburg.....	" 7, 8
Burgin.....	" 14, 15
West Pulaski, at Trimble.....	" 21, 22
Burnside.....	" 24, 25
South Pulaski, at Pine Knot.....	" 25, 26
East Pulaski, at Randall's.....	" 27, 28
Somersett.....	" 28, 29
Richmond, at Providence.....	Nov. 4, 5
Chaplin, at Mt. Zion.....	" 11, 12
College Hill, at Doyle's.....	" 18, 19
Moreland.....	" 23, 24
Lancaster.....	" 25, 26
McKendree.....	" 27, 28
Starford.....	Dec. 2, 3
Wilmore.....	" 9, 10
Preachersville.....	" 16, 17
Danville.....	" 23, 24
Nicholasville.....	" 30, 31

The District Stewards' meeting will be held at Danville, Thursday, Sept. 14, at 10 a. m.

Epworth League Conference Missionary Institute at Moreland, Nov. 30-22. Programs later. Let the stewards make generous estimates for support of pastors, and have first quarter collected by quarterly conference.

F. S. POLLITT, P. E.
Harrodsburg, Ky., Aug. 25, 1899.

Maysville Dist.—First Round

Flemingsburg, Helena.....	September 23
Hillsboro, Eden.....	" 30
Tilton, Clover Hill.....	October 7
Mt. Carmel, Olivet.....	" 14
Burtonville.....	" 16
Tolesboro, Hebron.....	" 18
Vanceburg, Jeffersonia.....	" 21
Carlisle.....	" 28
Moorfield, Pisgah.....	" 30
Bethel, Sharpsburg.....	November 4
Sardis.....	" 11
Washington.....	" 13
Millersburg.....	" 18
Salt Well, Rose Hill.....	" 25
Owingsville.....	December 2

District Missionary Institute, Maysville, November 7; first service Monday evening, November 6 7:30 p. m. Desire full attendance first service. Program soon.

W. F. VAUGHAN.

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S. A. MULLIKIN, Book Manager, Pentecostal Publishing Co., Louisville, Ky.

Rev. Aura Smith's Slate,
Clarendon, Texas, Sept. 15-25.
Bloomington, Neb., Sept. 28-Oct. 8.

Duvault Valley, Ky.

DEAR HERALD: I closed my meeting at Duvault Valley with good results. There were twenty-four in all regenerated, reclaimed and wholly sanctified Glory to God. Some remarkable things took place during our revival. Praise the Lord. Our next revival will be at Wesley's Chapel, at Hail, Ky. Desire all the readers of the HERALD to pray God to give us victory at that place. Will begin the meeting September 14th. I want to glorify God that I am regenerated and wholly sanctified this evening. R. Y. BURKS.

Wanted.

Position by a young lady as governess for small children. Is willing to do plain sewing and help with the housework. Best of references. Address this office.

Care of Lamps.

Many housekeepers think there is nothing to learn about the care of lamps; but if the details here mentioned are adhered to, there will be a great difference in the light.

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OUR DEAD.

SAUNDERS.—Rev. P. H. Saunders died last night, September 8th, in the city of Shreveport La. where he had to undergo a critical operation.

Bro. Saunders was one of our best men. Earnest, true, fearless and faithful, he was one of the most devoted and heroic preachers. He served our Viola charge, a hard field and one requiring zeal and wisdom. He was master of the situation. He died on the field with sword in hand. Saint and sinner knew he was a man of God. He leaves a wife and three little children.

J. W. LIVELY.

GARRIOTT.—Last January I was called to the home of brother W. L. Garrriott, in Carroll county to preach the funeral of his son John, and was told then of many things that the family had planned concerning John and his life work. Among the ten remaining children there was a little nine year old girl, Mary Hughes, who was cheerful in disposition, with golden hair and blue eyes and she had said she wanted to go to Asbury College with John. Alas! John went to learn of Jesus in heaven. In May we held a meeting at Cove Hill. Mary joined the church, sought Jesus and was saved. In July she recited a beautiful poem at Children's Day service, went home and fell victim to typhoid fever and on the 8th of August she left her earthly father's house to join her brother John in the skies. Though only nine years, eight months and twenty-eight days old, she had done much to endear herself to the family and community. May the spirit of Him who said "Let not your hearts be troubled," give comfort to this grief stricken father and mother and these sorrowing brothers and sisters in this the second shadow of this calendar year.

J. D. Redd, Pastor.

LOVE.—On August 23d, 1899, at high noon, Sister Ella, wife of Bro. John Love, of Jefferson, Texas, laid down her temple of clay and departed to live with the redeemed in a house not made with hands. She was nearly fifty-two years of age; a professor, and no doubt a possessor, of the entire sanctification mentioned in I Thess 5:23. It may not be out of place to say that the PENTECOSTAL HERALD was her choice of literature. Being purified and made white, she was tried—Dan. 12:10. A consumptive on the bed of languishing many months, but amidst all this she manifested a remarkable degree of patience and unwavering faith in God. This couple had been united for fourteen years. The union was blessed with one child, but God took it.

Sister Love had a son and a daughter by her former marriage. These were in a distant land when she died, at the home of her sister, Mrs. Duncan, in Kildare, Texas.

I preached her funeral on the night of August 24th. We sang beside her grave that evening, (and may her loved ones remember the words.)

"A charge to keep I have,

A God to glorify;

A never-dying soul to save,

And fit it for the sky."

I am in love and sympathy.

JOHN PAUL.

HINTON.—Mrs. Josie Hinton, daughter of H. W. and Mary E. Myers, departed this life July 16, 1899, at Scottsville, Allen Co., Ky. She was born March 8, 1863, and

was married to Mr. E. P. Hinton, the present jailer of Allen Co., Dec. 18, 1881. Two children were born into their home, Oscar, who survives his mother and who is now about 16 years old, and Ethel May, who after blessing their home for about six years, died July 31, 1891. Sister Hinton was reared in a christian home and was from early childhood religiously inclined, but it was not until she was about 25 years old that she gave her heart to Jesus. Then at old Buck Creek Church, on the 3rd day of August, 1888, she was happily converted and soon thereafter, together with her husband, united with the M. E. Church, in whose fellowship she remained until she was translated to the Church Triumphant. After having maintained a consistent christian life for about eight years, under the preaching of Rev. H. C. Morrison, she was made to realize that she needed a deeper work of grace, and at a meeting which he held in Scottsville, in March 1896, she sought and was gloriously sanctified. Ever after that upon all proper occasions, she testified to that experience in no uncertain or ambiguous language. She called it a "Second Blessing." Her previous Christian life had been so blameless that her sanctification made a profound impression upon all who were conversant with her life. By that event in her experience the lips of many a doubter were sealed and the cause of Holiness received a great impetus in that section. Her outward life subsequent to her sanctification was in no sense different from her converted life, because from the day of her conversion to the day of her sanctification she had walked worthily of our Lord Jesus Christ, but to use her own language, her inner experience in maintaining the christian life was "divinely different." More than once did she say to this writer that ever after that event she discharged her christian duty under the impulse of genuine delight. For more than a year previous to her death she was a great sufferer, but never during that time was she known to murmur or complain. Frequently when in the most excruciating pain did she break forth in praise to the God of all grace for his goodness to her, and her last words were words of readiness to depart. She was a model christian, a faithful wife and a tender, loving mother. The aroma of a well-poised christian life abides in the home which she left, and the impress of that life is plainly seen in the bearing of her bereft companion and son. While they live, no last tribute of respect will be paid to her memory but through all the years to come she will live in the affections of their hearts and tribute after tribute will be paid to her life. To a great multitude of sorrowing friends her funeral was preached by this writer at Mt. Pleasant Church, on Tuesday, Aug. 22d. She died the death of the righteous and sleeps the sleep of the just.

C. J. HOWES.

Information Wanted

Of the whereabouts of any of the children of Stephen or Benjamin Guttry, who at one time lived in South Carolina. Address,

J. L. GUTTRY,
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CONSUMPTION CURED.

An old physician, retired from practice, had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all Throat and Lung Affections; also a positive and Radical cure for Nervous Debility and all Nervous Complaints. Having tested its wonderful curative powers in thousands of cases, and desiring to relieve human suffering, I will send free of charge to all who wish it, this receipt, in German, French or English, with full directions for preparing and using. Sent by mail, by addressing, with stamp, naming this paper, W. A. Noyes, 820 Power's Block, Rochester, N. Y.

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Rheumatism is as much a blood disease as cancer, ulcer, or scrofula, and to cure to stay cured it should be treated as such; hence Botanic Blood Balm (B. B. B.) should be used. It neutralizes the specific poison that causes Rheumatism, expels it from the system, and permanently cures after everything else fails. George W. Leonard, of Atlanta, writes under date of July 2, 1899, that he was cured of Rheumatism ten years ago by B. B. B.; that before that he suffered most excruciating pains in bones and limbs. His hands would puff up and swell, his knee caps would get so stiff he could hardly bend them, and he could hardly walk without the aid of a crutch. He tried doctors and medicines, but none reached the root of the trouble, which was in the blood. Sometimes he thought he had found a cure, but alas, his symptoms would come back again until he was cured ten years ago by the use of eight large bottles of B. B. B., and he has been perfectly well ever since. William Price, of Lutesville, Mo., had Sciatica; had lost the use of one arm and one leg for nine years. He went to Hot Springs, consulted many doctors, but found no cure until he took B. B. B., which cured him, and he has been able to use his leg and arm ever since. To further convince you that B. B. B. cures the most desperate rheumatism we will send a sample bottle free, so you may test the remedy at our expense. Can anything be fairer?

B. B. B. for sale by druggists everywhere \$1 per large bottle, six large bottles (full treatment) \$5. For trial bottle address, Blood Balm Co., 9 Mitchell St., Atlanta, Ga., and medicine sent, all charges prepaid. Describe your trouble and we will give free medical advice.

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Under the above title Rev. J. O. McClurkan has prepared and ready for sale a 30 page booklet which will prove eminently helpful to those who have entered the experience of perfect love. Every sanctified person should have a copy. Get a dozen and send them to friends who need assistance and strength in living this life. Price 5 cents per copy, or six for a quarter, or a dozen for 50 cents, postage prepaid.

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From Brother Adams.

Dear Bro. Arnold:—I am now on the train at Meridian, Miss., enroute to Beaumont, Texas, to conduct a holiness tent-meeting Sept. 13-24. Of course I expect nothing but victory. I leave behind me a wife at the bedside of mother who seems to be nearing the shore of this life. Also two sweet girls, that the Lord has given us. They are orphans. I need your prayers. His to-day,
 L. P. ADAMS.

ROLLINGBURG, KY.—Dear HERALD: We are assisting Bro. Salmon, pastor of the Presbyterian Church at this place, Rollingburg. The Lord is with us in power. Twelve at the altar last night, and two bright professions. We began Saturday, Sept. 9th. A great victory is expected. The battle is the Lord's.
 MRS. J. C. JOHNSON.

PEIRO, IOWA.—God bless you. Closed at Albaton Monday night. Some resisted and did not yield to truth. Some converted in Bible style; confessed their deeds, renounced idols, etc. Bro. and Sister Johnson are true workers.
 Jesus Saves, O. WENDEL.

BIVINS, TEXAS.—Dear Brother Arnold: After the close of the Greenville meeting, Bro. Jernigan and his wife, and I started for the Bivins Camp-meeting. We arrived there September 1st. We were met at the station by Bros. Hall, Stockbridge and Coon, who conducted us to a stopping place, and made everything comfortable. Bivins is a new camp, and this was the first camp-meeting ever held there. They have very good grounds and a first-class tabernacle, which will seat about five hundred people. Our crowds were very good, considering the hot weather and dust. There were about twenty-five or thirty saved and sanctified,—not as many as I would like to have seen. But we believe a thorough work was done which will tell in the judgment. The brethren wish to establish a permanent camp here which will be second to none in Eastern Texas. May the blessings of God be upon them in this work. We closed Sabbath night with songs and tears. I go from here to Jefferson, Texas, to begin a meeting for Bro. Paul. Then on to Dallas, Texas, the 15th.

Your brother in the kingdom and patience of Jesus Christ,
 W. H. HUFF.

STAR LIME WORKS, KY.—Dear HERALD: We have just closed our eight weeks of revival services on Star Lime Works Circuit. The Lord gave us a great victory. One hundred and thirty-five souls were either converted or sanctified. Old grudges were brought up and settled. Men and women confessed their backbitings, law suits settled, quids of tobacco were thrown away and people resolved they would use the filthy stuff no more. A general shaking up all along the line. Star Lime Works Circuit is in good shape for some one to come to after Conference. I was assisted by Bros. Emery Pennycuff and H. S. Crow. They preached and testified to full salvation and the fire fell, and God honored His word. Any pastors wanting full salvation preachers, would do well to call them. Their address

is Highway, Clinton Co., Ky. We begin Tuesday night at Brandon's Chapel. Pray for us,
 G. W. PANGBURN, P. C.

REV. M. A. CASSIDY writes from Hillsboro, Texas as follows: "The meeting here is moving off nicely; several professions and this is only the fourth day of the meeting. Am expecting great victory. Will be here ten or fifteen days yet. Pray for the meeting."

A Call For Help.

To the readers of the PENTECOSTAL HERALD and all interested in the holiness movement. We have held our first annual camp-meeting at Moore's Tank, near Hubbard City, Texas. We had eighteen acres of land given us for camp ground; fine situation, large tank of water and good grove—two miles west of Hubbard City, thirty miles east of Waco, twenty-eight miles south east of Hillsboro. I make this call because of the interest I feel in the poor people of this country. If we holiness people don't save them they will not be saved, so I want your prayers for this country and some of your money to build a holiness tabernacle. This call is to all the holiness people, especially to the holiness people of Texas, as I have worked for them several years. I am not begging, I want you to have an interest in my shed. If you can't send me a large amount you can send enough to buy one rafter or one block of shingles. I must have my shed built by July 6th. Pray over the matter and let me hear from you at once.

BUD ROBINSON,
 Hubbard City, Hill Co., Texas.

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PONTOTOC, MISS.—Praise God! A great victory at Busby, Miss. A number of remarkably clear conversions and sanctifications. I believe they will surely "stick." Uncle Tom was hilarious and heroic. Pray for us. From this place we join Rev. H. O. Moore, at McEwin, Tenn. Yours, saved and sanctified,
 ANDREW JOHNSON.

A Thrilling Picture.

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Richardsville, Ky.

DEAR HERALD: We left Rockland meeting yesterday (Sunday) afternoon for this place to hold a revival at the Green River Union Church. The meeting at Rockland was one of wonderful power and sweetness. There were somewhere about twenty glorious sanctifications and several conversions. Many also were revived and greatly encouraged to pursue their Christian journey. Praise the Lord.

The pastor, Bro. Thomas, was with us most all the time, helping by prayer, song, testimony and in the altar. We learned to love him and wish for him great success in his life work. May God bless, comfort, guide and keep him is our prayer.

Brother Thomas Watson, of the M. E. Church, was with me throughout the meeting, and led the hosts in holy song. He has been in the pastoral work, but has now entered the evangelistic field, and will go with me in a few meetings. He is as good a singer, as he is a preacher, and will be glad to correspond with the brethren. Pray for us here at Green River Union, that the people may come up to the help of the Lord against the mighty.

We received the other day a renewal and one year arrearage of the HERALD from a brother near Elkton, and lost the book in which the item was set down, and cannot recall his name and postoffice.

If he reads this, let him address me at Corydon, Ky., so I can have the paper renewed. I am sorry I lost the book, and hope I may soon get his name. I have also written to Brother T. Mimms for his name. Wishing the HERALD much success in soul winning, I am, Yours for an uttermost salvation, through an uttermost Savior, unto the uttermost parts of the earth.

CHAS. ROYSTER.

Harmony, Arkansas.

Dear HERALD: I want to say to those interested that the inimitable, Holy Ghost-filled, and sanctified S. J. Franks has struck Nevada County, Arkansas, again. After the close of the Main-spring camp-meeting, where they had a most glorious meeting, he passed through this neighborhood, stopping long enough to preach three gospel sermons for us at Harmony. Praise God for the sanctifications and hallelujahs at this meeting. Some of your readers will remember my writing up his meeting held at this place last fall. I stated he commenced without a sympathizer with holiness and at the close of the meeting thirty odd testified to full salvation. Since then others have come in and now, in less than twelve months, we have forty or fifty sanctified. One of them.

A. D. WREN.

Church Destroyed by Fire, at New Albany, Ind.

The Jennie DePauw Memorial M. E. Church was destroyed by fire, Saturday September 16th. The loss is estimated at \$3,500, with \$1,000 insurance. The church had just been re-carpeted, and a new organ purchased. The services will be conducted under a tent on a vacant lot near by, while the work of rebuilding goes forward. Rev. W. C. Botkin, the pastor, has just been returned for his second year by the Conference which met at Greencastle, Ind.

NOTICE.

All who want to sell "Perfect Love" can get it for \$2.50 per 100 copies cash. If you prefer to sell on commission, send me 30 cents to pay postage and I will send you 100 copies, you sell them and send me \$2.50. This little booklet is now in the sixteenth thousand and is recommended by Morrison, Carradine and others. I can send you "Young Peoples' Scrap Book" on same terms. S. L. O. Coward, pastor Methodist Church, Eddyville, Ky.



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OF ASBURY THEOLOGICAL SEMINARY

The Pentecostal Herald.

"AND THEY WERE ALL FILLED WITH THE HOLY GHOST." Acts.2.4

REV. H. C. MORRISON, Editor.
REV. H. B. COCKRILL, Editor.

LOUISVILLE, KY., SEPTEMBER 27, 1899.

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THE PENTECOSTAL HERALD,
317 W. Walnut St., Louisville, Ky.

Rev. W. E. ARNOLD, Office Editor and Business Manager.

SAMPLE COPIES.

Next week and the week following we shall get out specially large issues of the PENTECOSTAL HERALD. If our friends will send us the addresses of all persons whom they think might become interested in the paper, we will gladly send them sample copies. Let the lists pour in. Please to put nothing else on the same sheets with the names, but if you write to us on other business at the same time, use another sheet. No matter how many names are sent, we will mail them sample copies. We only ask that you use judgment in selecting those whom you think may be interested in good religious literature.

ORGANIZE.

On another page of this paper, and under the above caption, will be found an article by Rev. D. B. Strouse, of Salem, Va., calling upon the holiness people everywhere to organize themselves into bands for the purpose of maintaining and cultivating their own spiritual life, and of propagating the gospel of a full salvation among others. In a note to the editor since the article was written Bro. Strouse informs us that in Newport News, where a most gracious revival has just been held, ten such bands have been organized, numbering from fifteen to twenty members each. Each band has an efficient leader, and, besides holding stated meetings for their own edification, they propose holding services on the streets and prosecuting other aggressive work as opportunity will permit. We believe this plan will commend itself to the thoughtful believers in the doctrine of entire sanctification. Something is needed. It has been painfully evident for a long time that much of the fruit of our hard labor is being lost for want of proper provision for holding and establishing those who have been led into the experience. Too often have meetings been held, and men and women brought into this fullness of the blessing of the gospel of Christ, then the preacher under whose labors the work was done, has been compelled to pass on, leaving the young converts like lambs in the midst of wolves. They have found no sympathy nor help from a godless world, and alas, the church, and even the ministry itself has too often joined with the world in a persistent effort to break down their faith, and destroy the work that has been done in them. Even where circumstances have been more favorable, want of proper leadership, and the failure to meet and use the means necessary to establishment and growth in this grace, have resulted in the gradual falling away of the converts until the work is well nigh lost. Like other forms of life, this experience is maintained by food and exercise. Without that fellowship which comes from the meeting together of kindred spirits; without the help which comes from prayer, the reading and expounding of God's Word, and the interchange of Christian testimony and exhortation, the sanctified soul is very apt to starve. So,

also, with regard to exercise. Perfect love can not be selfish, neither can it live in the narrow limits of one's own soul. Unless we work for others, we will certainly lose what we ourselves have received. Want of fellowship and instruction and earnest effort for others, has caused the falling away of multitudes who were once truly sanctified.

Fear of antagonizing the authorities of the church has been responsible for much of our failure to provide against this leakage. Indeed the attendance upon any meetings set for the special purpose of teaching the doctrine, and urging upon others the experience of a second work of grace, has been sufficient in some places to subject our people to disciplinary process, and to exclude them from membership in the church. Certain it is that very few, if any, truly sanctified people have any desire to antagonize their pastors, or to get out of harmony with their churches. To avoid this they have often hesitated to take any steps looking to the preservation and spread of the work.

Now, if there were anything in these bands and the meetings they hold that is really antagonistic to the church, this hesitancy would be justified. But inasmuch as they are not antagonistic to the interests of the church, but on the contrary, are helpful to it and promotive of its spirituality and efficiency, no person should, for a moment, refuse to lend his assistance to that which is necessary to conserve and perpetuate the work God has begun in His people. If the doctrine of entire sanctification is the truth, and the experience of it a reality, and not a mere fanaticism, then it is unquestionable that effective means should be adopted to hold those who have already been sanctified, and to reach with the doctrine those who have not. If the churches, as they are now organized and working, can and will accomplish this, then there is no need of any other agency, and it is our duty to do all that we can to render its efforts effective. If the regularly appointed ministers are feeding the flock, and leading them into green pastures and beside the still waters, then we want no other shepherds, and will look no where else for leadership. Loyalty to such churches and pastors will be the delight of the holiness people.

But what shall be done where churches and pastors can not, or will not promote this work of entire sanctification? Should fear of offending keep us from conserving and spreading the truth and work of God? To ask the question, is to answer it.

But these bands need not, ought not to be separate or independent of the church. The church itself should promote their formation and supervise the work they do. It would be wisdom to incorporate the plan and make it a part of the church organization. Pastors ought to be the general leaders in the movement, wisely dividing their membership into companies, appointing suitable leaders of these companies, and helping and encouraging them in all the purposes they have in view. Where such leadership is characterized by wisdom, prudence and spirituality, gladly will the holiness people accept it and rejoice in the fact that God has given them such pastors. There would then be very little occasion to complain of "independent movements." We boldly assert that there are very few instances in which the holi-

ness people have gone into any independent movement, except where the movement had to be independent or not at all.

Yes, let these bands be formed. They will do good. Turn to Bro. Strouse's article and read it, and think over it. Where, for any cause, the pastor does not take the lead, we offer the following simple suggestions as to the method of proceeding in the formation of these bands: (1.) Let some one who has the matter at heart talk to as many others as he can who are in sympathy with him, and get them interested in the plan. (2.) Appoint a time and place to meet and invite all who are in the experience, or who are known to be in hearty sympathy with it and seeking it, to meet with you. Don't be discouraged if only a few at first attend. Two or three may claim the presence of God in their midst. (3.) After singing, prayer and reading God's Word, have a free and easy talk about the work, in which emphasize the benefits to be derived from such a band, both to yourselves and to the work of the Lord. (4.) Enroll all the names of those who will join with you in such a band, and then, after prayer for special guidance, let these select the wisest and best person of the number as leader of the band. (5.) Solemnly covenant together to love, help and pray for one another, and to watch over one another in the Lord. (6.) Agree upon some time and place for another meeting, and plan some work that each may do for God before you come together again. (7.) Let each adopt the habit of reading daily a portion of God's Word, and of spending a part of each day in secret prayer. It will be well, also, to make it a rule to let no day pass without speaking to some one about his soul, if any opportunity is presented. Other things will suggest themselves, and can be agreed upon in the band. Let each one strive not to please himself, but to be helpful to others; not to have his own way, but to yield to others, where it can be done without defiling the conscience. The possibilities of such a band, both for those who constitute it, and for the community in which it exists, are great indeed, through the blessing of God. Organize the bands.

News has reached us that the magnificent Culpepper-Shannon College building, at Lebanon, Mo., was burned a few days ago. We have not heard directly from the proprietors of the school, but suppose of course they will arrange for the continuance of the session, which had just opened.

We are glad to see the announcement that Dr. Gross Alexander has a new book on the press, entitled "The Son of Man; Studies in His Life and Teachings." It is to be a book of about 400 pages, price \$1, and will be on sale October 1.

SANCTIFICATION is not a creed nor a blessing, nor a party. It is a heart cleansed from sin, and filled with pure and perfect love. The life that flows from such a heart will be pure and patient and gentle and kind. Sharp words, hard speeches, the habit of criticising, readiness to believe evil of others, all discount the profession of this great grace. Sugar, and not vinegar, is the product of this tree planted by our Lord.

CONTRIBUTIONS.

REIGNING IN LIFE.

REV. LUCIUS HAWKINS.

"For if by one man's offence, death reigned by one, much more they which receive abundance of grace, and of the gift of righteousness shall reign in life by one, Jesus Christ."—Rom. 5:17.

Probably it would be difficult to find in the whole Bible a verse more closely packed with vital truths than the verse quoted above. Let us notice these truths, and see what of profit we can obtain from the study.

"For if by one man's offence, death reigned by one."

This "one man" was Adam. His "offence" was in disobeying God, and eating the forbidden fruit. The result of this awful offence was the introduction of sin into the world, and death by sin. In a previous verse, the apostle had just stated, "Wherefore, as by one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned."

And so Death is the reigning monarch of the world today. All have to bow to his scepter. High and low, rich and poor, learned and unlearned, bond and free, will have to submit to his sway. Czars, emperors, kings, presidents, princes and potentates, may boast of their authority, which, in many instances, borders on the absolute, yet in due time all this authority has to be yielded up, and all these monarchs bow to the undisputed dominion of this grim ruler, whose authority is both universal and absolute. Awful indeed is the responsibility of this "one man," by whose offence this dreaded monarch, Death, wields universal power.

"Much more they which receive abundance of grace, and of the gift of righteousness shall reign in life."

But absolute as is the reign of Death, the apostle here speaks of a class of rulers whose reign is to be "much more" absolute than that of Death, for they are ultimately to have the victory over Death.

But this reign is not deferred till the morning of the resurrection, when Death will be swallowed up in victory, and the victors will sing, "O Death, where is thy sting? O Grave, where is thy victory?" The reign is to be in life—in this life, here and now.

He for whom Christ died is not to be a captive, nor a subordinate officer to serve. But he is to be a sovereign to reign. So, if he reigns as sovereign, his enemies must all be conquered, and subdued, or destroyed.

Paul speaks of one of these enemies and the disposition that has to be made of him, before the saint can have undisputed and undisturbed reign in life. Rom. 6:6. "Knowing this that our old man is crucified with Him that the body of sin might be destroyed that henceforth we should not serve sin."

Two names are given by the apostle in this verse to the enemy that has to be destroyed, if the saints would reign instead of serving sin—the "old man" and the "body of sin." In this same epistle (Rom. 8:7), the apostle gives another name to this enemy. "Because the carnal mind is enmity against God; for it is not subject to the law of God, neither, indeed, can be." Here Paul calls this enemy the "carnal mind."

If I have an enemy to deal with, that can not be subjected to law, then I have constant rebellion and insurrection and war on my hands, and I can not have peace till that enemy is put to death. And that is just the kind of an enemy the carnal mind is. It is an enemy that can not be subjected to the law of God. Some people talk about "suppressing" this enemy, but suppression means subjection, and Paul says he can not be subjected. Now we

can not reign in life while such an enemy is constantly disputing our authority, and often dethrones us, so the only way we can peacefully reign, is to have the enemy destroyed. And Paul tells us that is the disposition to be made of him.

And there are other enemies of the same character that Paul tells us have to be disposed of in the same way (Gal. 5:24). "And they that are Christ's have crucified the flesh with the affections and lusts." If these enemies could be captured and imprisoned, there would be the constant danger that they would break jail and give no end to trouble. So the only safe thing to do with them is to execute them.

There are other crimes that need not be destroyed, that can not be, but if we would reign in life, they must be subdued and made to serve us. Among these may be mentioned bodily infirmities, poverty, persecutions, personal afflictions, uncongenial associations, distasteful surroundings, want of religious privileges, etc. How many people say, "Oh, I could be religious if I was differently situated." Probably no person ever had more of this class of enemies than Paul. Yet he reigned triumphantly in life, in spite of them.

Hear his shouts of victory (II. Cor. 12:7-10): "And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. For this thing I besought the Lord thrice, that it might depart from me. And He said unto me, My grace is sufficient for thee; for my strength is made perfect in weakness. Most gladly, therefore, will I glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses, for when I am weak, then am I strong." And again (II. Cor. 7:4), "Great is my boldness of speech toward you; great is my glorying of you; I am filled with comfort; I am exceeding joyful in all our tribulation." And still again (I. Cor. 15:57), "But thanks be to God which giveth us the victory through our Lord Jesus Christ." All of which enabled him to say (Rom. 8:28): "And we know that all things work together for good to them that love God, to them who are called according to His purpose."

By what steps do we reach this spiritual throne, and reign in life? The apostle tells it is by the "abundance of grace, and the gift of righteousness." The gift of righteousness is the righteousness of Jesus Christ, given or imparted to us by which we are made right—no man can be a sovereign and reign, till he is thus made right. Anything wrong keeps him from the throne, and instead of reigning as a king, he is compelled to serve as a slave. Can a slave to the drink habit, or the tobacco habit, or the habit of lying, or cursing, or any other evil habit, ever reign? Of course not. He is a slave. His sinful habit is the king that reigns over him with a despotic power.

If we would reign, we must be right in all our relations—right with God, right with all our fellow-creatures, right with ourselves. And we must be right in our character, right in all our conduct and habits of life.

Although we can not make ourselves right, still there is no excuse for our not being right, for righteousness is a gift imparted to us, and all we have to do is to put ourselves in the right attitude toward God and receive the gift.

But not only has righteousness been provided that we may reign in life, but the abundance of grace has also been provided, so that there is absolutely no excuse for us if we are serving as slaves, instead of reigning as kings. Did not God say to Paul, "My grace is sufficient for thee"? And it was sufficient to enable him to reign as a king.

What is grace? Literally it means loving favor. But it means more than that. It means, not only the favor of God, but the wisdom

and strength, and life of God imparted to us.

And this grace, with all it means, has been provided for us in abundance. Think of what it is to have the life of God and the strength of God, and the wisdom of God, and the ability of God imparted to us in abundance.

A king has all the forces of his kingdom at his command—legal force, military force, financial force, the force of public opinion. Without these forces or resources at his command, he could not reign. What these forces are in the literal kingdom, grace is in the spiritual kingdom. It is the force by which we reign.

Now let us bear in mind that this gift of righteousness and abundance of grace is all by One, Jesus Christ. In another place (I. Cor. 1:30), this same apostle tells us, "But of Him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification and redemption." And when Jesus is made all this unto us, we shall reign in life.

Mont Eagle, Tenn.

THE SECRET PLACE OF SAFETY.

REV. R. H. MAHON.

Then tenth chapter of John contains the parable of the good shepherd. There is a deeper meaning in this great parable than many of us get. The shepherd, the fold, the door into the fold, the going in and out to find pasture, the tender relation between the shepherd and sheep, the other sheep not of this fold, are of wonderful beauty as illustrative of this many-sided life that we find in Jesus the Savior.

Let us look at a few of these points in the parable that are evidently intended to symbolize spiritual things.

And first the fold. What is this? It is not the church, as many expositors teach. The church composed of all true disciples in every place, is the flock, and can not, therefore, be the fold. One who gets into the church is not necessarily in the fold, though he is a member of the flock and entitled to enter.

A literal sheep-fold is a place surrounded by a wall or fence in which the sheep are quartered for safety. This, therefore, symbolizes or represents that place, or rather state of safety or security where God's children abide. It is very beautifully set forth in the 34th chapter of Ezekiel. "And I will set up one shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their shepherd. And I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land; and they shall dwell safely in the wilderness, and sleep in the woods."

And then, in the 91st Psalm, "He that dwelleth in the secret places of the Most High shall abide under the shadow of the Almighty." Dwelling in the secret place implies the intimate, sacred relation of the soul to God, while "abiding under the shadow" implies the very blessed protection and favor extended by the Almighty to such as thus get into this secret chamber of His love.

And then in the 27th Psalm, "For in the time of trouble He shall hide me in His pavilion; in the secret of His tabernacle shall He hide me." The tabernacle was God's residence, and it was a wondrously framed tent, called a pavilion. It had an inner secret chamber, as did the temple afterwards, called the secret or most holy place. Here God dwelt as in no other place. That holy precinct was symbolical of holiness of heart and life. He who gains the fullest fellowship of God through the blood of Jesus, gains access into all that was meant by this secret place, and it is to him the place of safety and abiding. It is not now indeed a place, or locality, but a state of perfect trust, and constant peace. This secret spot is where the sheep lie down, and are safe.

Note the entrance into it. Jesus says: "I am the door; by me if any man enter in, he

shall go in and out and find pasture." No one can climb in, or work himself in, or gain admittance into this secret place, except by faith in Jesus Christ. He is the door, and He is the good shepherd to lead His flock in. There must be an absolute committal of oneself to Him, in order to find perfect peace. One may imagine that to accept Christ for justification and pardon of sin implies all that is meant by perfect peace and safety. But such is not the case. Salvation is a *process*, which has its beginning, its continuance, and its consummation. This process need not be long, but it is essential. Christ, when accepted by faith, becomes the door into all the blessedness in store for us. He leads us into the fullest fellowship, and into the place of safety, and into green pastures. What we need, what the soul needs, is Christ in His person, and conscious presence.

No mere historical or speculative faith in the Savior is sufficient. There must be the utmost committal of the heart and life to Him. We must follow Him as implicitly and confidently as the sheep follow the shepherd.

"My sheep hear my voice, and they follow me; And a stranger will they not follow, for they know not the voice of strangers." Until we come to know Him, and love Him, and follow Him, we can not be said to trust in Him, nor can we hope to get into the fold of His protection.

"Other sheep I have which are not of this fold." No part of the parable has been more signally and strangely perverted than this. We are told that it means that God has followers in all churches, and sects, and among all people, and that some day He will bring about the complete union of all His true followers into one great fold, or church. This is not the meaning of the parable. There is something deeper than all this.

"Other sheep not of this fold" must mean that God has children who have not yet entered into the secret place prepared for them. They have not yet that degree of trust and abiding confidence in God that insures a constant sense of safety. They have not yet entered into the secret of His pavilion. We must observe that there is a very marked difference between one's being a child of God and entitled to His protecting love, and being fully conscious of the overshadowing presence. As long as there is uneasiness, and fear, and foreboding in the heart, there must be distrust. But scarcely anything is more offensive in the sight of God than distrust toward Him. Those who fear and distrust Him, who can not commit themselves unto Him for all things, and yet belong to the number of His children, are the other sheep, who are not of this fold. O, what a multitude of the flock belong to this class.

"Them, also, must I bring, and there shall be one flock (not one fold), and one shepherd." There has never been but one fold—one place of safety—though the flock is somewhat divided, some having entered in, and some without, shivering with fear. The great purpose of the Divine Shepherd is to herd the whole flock in the embrace of God's consummate love, and keep them from every alarm. As soon as they come to Him by faith, He seeks to lead them in.

This was the burden of His prayer in the days of His flesh: "Father, sanctify them, that they may be one, as We are one." The only unity that is worth the name consists in all being in perfect accord with the will of God, and nothing short of sanctification can accomplish that heavenly result.

Many are deceived by the thought that to be a member of the flock is all sufficient, and that notwithstanding inward fears, there need be no concern about one's present or future safety. To observe the analogy of the parable, we must remember that perfect safety is found only in the fold. It is not in being a member of the flock, but in getting into the

The reasons are evident.

(1.) The sheep, if alarmed and uneasy, are likely to forsake the shepherd and run away. There are many precious people who have absolutely lost faith in God under seasons of great trial, because they did not see Him nigh. They did not feel the safety of His presence.

(2.) The wolf can catch the sheep without the fold. The only security against Satan and sin is found in the pavilion. This is the only way God has of keeping us from the evil one. Within is perfect safety. Such a one shall sleep in the wilderness and lie down in the woods.

THE DIVORCE PROBLEM AGAIN.

"Dr. W. B. Godbey, Perryville, Ky. Dear Bro.:—Your favor of June 16 to hand in due time, and contents noted with care. Some of our leading holiness preachers here hold that a man may put away his wife for the one and only cause of fornication, but that the man has no Scriptural grounds for marrying again, citing as authority Romans 7:2, 3, and I. Cor. 7:39.

"I wish to ask the following questions, which please answer without delay:

(1.) Does putting away the wife for the cause of fornication, carry with it the idea of divorce and second marriage?

(2.) If so, how do you harmonize it with Romans 7:2, 3, and I. Cor. 7:39?

"It seems to me that the same cause that would scripturally cut a man lose from his wife would give him scriptural authority to marry again.

"The parties that hold to the position that there are no scriptural grounds for a second marriage, only in the event of the death of one of the parties, hold that I would, if I quit my wife, have as much right to marry as any young man who had never been married, for the reason, they say, that I have no wife, but am living with another man's wife—they hold that I am the innocent party, and as such would have a right to marry.

"This thing is giving me quite a deal of trouble, and I want your help and advice in the matter. I do not know for certain whether my wife's former husband's conduct entitled her to a scriptural divorce or not. Some think he did, and some that he did not. I married in good faith at the time, not thinking or knowing that I was doing or committing a wrong.

"Thanking you for past advice and information on this very delicate subject, and asking a further continuation at your hands, I beg to remain
Fraternally yours,

ANSWER.

I am interviewed whether Rom. 7:2, 3, and I. Cor. 7:39 do not utterly abnegate the privilege of second marriage during the lifetime of a former consort. We answer the question in the negative, which follows as a logical sequence from the signification of a scriptural divorce, as the Greek, *apostasion*, apostasy (and which can only be given in case of adultery), involves the utter nullification of the matrimonial covenant returning both parties to the realm of celibacy, where they were before they were united by the law of holy matrimony.

Unlike man's work, the transactions of the Almighty are perfect and final. Hence, a legal divorce rescinds the matrimonial covenant, restoring the parties back to celibacy, which antedated their matrimonial union, so that the former consort is no longer husband or wife. Consequently the ordinary parlance, "Bro. A, or Sister B has two living wives, or two living husbands" is incorrect, as the legally divorced party is no longer your husband or wife. Beware of Satan's temptations, by which he destroys the peace, and blights the happiness of many homes, deceiving the people who want to do right, involving them in a world of trouble,

and probably undermining their faith and ruining them forever.

W. B. GODBEY.

Terrel, Tex., Camp, Aug. 12, 1899.

ENGLISH METHODISTS AND THE LIQUOR TRAFFIC.

Dear HERALD:—In your issue of September 6, you do the Wesleyan Methodist Church in England a great injustice, by publishing a criticism which is, to say the least, uncharitable. I would like to explain to the readers of the HERALD that we are not quite so benighted as your correspondent paints us. I am a life-long, total abstainer, having signed the pledge in a Methodist Church at eight years of age, and up to the time of leaving home, held the office of class leader in a large city in the North of England, the stronghold of Methodism, and I do not know of one single instance where a saloon-keeper is an official, or even a member of our church, and I repudiate the statement made that this is the practice with Englishmen, so far as the Wesleyan Church is concerned. We have about 2,400 ministers, and over 17,000 lay preachers, and though I can not give the per centage of total abstainers, yet I think I am within the mark when I say two-thirds are not only abstainers from drink, but from the disgusting habit of chewing tobacco. We have 8,000 churches, and a million Sunday school scholars, and the majority of schools have a band of hope where teachers meet one night a week, and are pledged to abstain from the use of alcoholic drinks, and in many cases, tobacco as well.

I am not here to criticise my brethren of the Methodist Church in America, but your correspondent says: "Probably no evangelical church in this country would admit a liquor drinker to membership." I regret to say I can produce them.

The action in the Wesleyan Conference has no doubt been in regard to Burton-on-Trent (a vexed question), where thousands of men are engaged in the work of beer-making and distributing to railroads. Those men have their Methodist Churches. The question with the conference is, Have these churches, where there are many good Christians, to be cast adrift? This is purely a local matter, and not as your article makes out.

As to the venerable Dr. Stephenson, no Methodist who knows him, and the good work he is doing in his orphanage, how he trusts, from day to day, for the good Lord to send the daily bread to feed so many fatherless children—I say, a brother with such faith in God is no milk and water Christian. I hope you will not shelter under a plea of controversy, but publish my letter, seeing you allowed one to attack a noble band of ministers, by supposing them to be daily users of beer and wine, and an unjust attack on a church of which any Christian may well be proud.

Faithfully yours, W. DIXON SMITH.

ORGANIZE.

BY D. B. STROUSE.

Mr. Wesley started his work in England as the holiness movement is going here—preachers holding meetings with no preachers to take care of those who are sanctified. He soon found the work largely lost. He then organized each band into a "class," and appointed a "class leader," to take charge of it, and as suitable men offered themselves, he appointed "circuit-riders," giving each so many "classes" to visit and maintain in their faith.

I find in our work that for the want of organization and a proper spirit-filled, fearless leader, the work of our evangelists is not only lost to the extent of from 66 per cent. to 80 per cent., but it is therefore harder to work the field than at first.

Our men can smile and say that they don't

care to go to "burned districts," but back of that smile is an awful truth.

Now why should we not profit by the experience of our fathers?

Recently I was in a place where three of our most prominent evangelists had held three different meetings, and it is said that more than 160 people, including about 60 young men and women, had been blessed, and testified to being filled with the Spirit. Of that number, about 30 remain. These sanctified saints were left unorganized and without a leader, and so meeting with continual opposition to their faith and life, little by little the devil got advantage of them. All of the young people, except about three have gone back to the world, and appear to take no interest in religion.

I mention this as a true sample. I see many flaming publications of the work of evangelists, which I suppose are all right, but in a year where are the results? About 75 per cent. of the apparent work is lost.

Suppose, now, to meet this condition, that every one who holds holiness meetings will organize all who profess sanctification, and all Christians who will join them, into a "Holiness Band," and appoint the very best man among them as their leader. Have the names enrolled in a book by the leader, who shall, under God, sustain the same relation to them as a pastor, and have their regular meetings at some hour on Sunday, and at least one night during the week.

This organization should be begun four or five days before the end of the meeting, and should be often referred to in the services, and most earnestly insisted upon.

I have never found a pastor in sympathy with us, who objected to this. This is a work that the pastor can not do, as he is pastor of his church, many of whom will, as a rule, not favor holiness, and he may be removed.

This organization will sustain just such a relation to the churches as does the Y. M. C. A. It will be inter-church, but have its distinct work of taking care of its members, and promoting Bible holiness.

At two points in Virginia two evangelists held meetings. Both were solid in their work, and they had about the same results. These meetings were held about the same time, not over seven miles apart. One urged the sanctified to hold meetings and work for Christ in every way, and he appointed a time and leader for the first meeting. These meetings began, but they went down, and in a year, more than two-thirds of those who professed to have received the blessing, had gone back.

The other evangelist organized a band, as is herein suggested, and in a year not 20 per cent. had gone back, and others were added.

Will not all our papers and workers take this matter up, and do it in earnest?

THE IMMORTALITY OF THE SOUL.

REV. E. DAVIES.

NO. I.

It is now half past four, a. m. Ever since 3 o'clock I have been thinking of the immortality of the soul. What a tremendous thought it is that our souls will live on in heaven or hell, after the body is dead, and that at the resurrection, the body and soul will be united and receive its sentence at the judgment seat of Christ, and if we are wicked, we shall "go away" from the presence of God into everlasting punishment, prepared for the devil and his angels. If we are righteous, we shall hear the Judge say unto us, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

If this be so, how carefully we ought to live before God and man, lest by our influence we should mar the soul of our fellow men, who must shout in glory or wail in gloom to all eternity. Lord help us to watch and pray along all these lines.

The soul is that within me that thinks, knows, wishes and desires, rejoices and is sorry; which my body can not do. God made man's body out of the dust of the ground, then He breathed into his nostrils the breath of life, and man became a living soul, and that soul—the offspring of the immortal God—will live on, and must live as long as God sits on His throne to reward the righteous, and to punish the wicked. God said before man was created, "Let us make man in our own image; and God made man in His own image." Not only was he made in the moral image of God, which consists of "righteousness and true holiness," which by sin man lost, and which by redemption he may regain, but man was made in the natural image of God, which consists in his immortality. This he can not lose; it pertains to man to live on forever and forever, either in heaven, or in hell.

This is so in the very nature or constitution of things, and is as fixed as the throne of the eternal. So that it was just as natural for the rich man to go to hell as it was for Lazarus to go to Abraham's bosom. It was just as natural for the rich man to be tormented, as for the poor man to be comforted, and just as inevitable, also. Hence the doctrine of the annihilation of the wicked is a doctrine of the devil, and is one of his most subtle devices to lull the wicked to sleep on in sin till he wakes up in hell, being in torments, and those who teach this doctrine are doing the devil's work, and will be lost forever themselves, unless they repent and fly to Christ.

What do the wicked care for annihilation? They will be glad to live on in sin all their days, and then cease to be, and thus evade the punishment of hell.

Nay, nay, "Be not deceived; God is not mocked; whatsoever a man soweth, that shall he also reap." The wicked shall go away from the judgment seat of Christ into everlasting punishment.

Remember, punishment is the infliction of pain under judicial sentence for sins of which he has been found guilty. The sinner will carry with him into hell his guilty conscience, which will upbraid him with his sins, and will be "the worm that dieth not," while he suffers on in "the fire that is not quenched." These are the plain, unvarnished truths that Christ taught, who is himself the way, the truth, and the life.

Pardon me, beloved, but let me say that the absence of such teachings from the pulpit and the press is sufficient reason to account for the spiritual declension that prevails.

Men are acting as if there was no God, no heaven nor hell. Where are the sons of thunder to alarm the ungodly. Too many Christians cease to realize that burdens of soul for the salvation of lost men that they used to feel.

Our modern popular hymns-books are a true sign of the times. Hymns on the judgment day, and on hell, and such as warn the wicked to escape the damnation of hell, are hardly ever to be found in these books. The fact is, I fear that we are forgetting that man is immortal, and that we must do all we can to save him while it is day, for the night cometh, when no man can work.

But I must close and give my other thought on this great topic in another letter.

A CONSECRATED, SELF-DENYING MINISTRY.

Some years before his death, I heard Dr. W. M. Rush say that on the last district which he had traveled, previous to that time, that he had preached on an average of six sermons at each quarterly meeting; and that he never felt then that he was doing any more than was his duty. I know that Bro. Caples frequently preached more than that number for us at quarterly meetings at Glasgow. The venerable Andrew Monroe was abundant and wonderful in

his labors on the districts which he traveled. The quarterly meetings then were great occasions. And they were so because the presiding elders made them so. These noble men, to whom I have referred, loved their homes and families as well as any men who ever lived, but they gave up all for God and the church, and the sons of men.

I once heard Dr. McAnally say that when he was presiding elder, he was sometimes from his home two months at a time. This may not be often required now, but the same intense earnestness, and the same consuming zeal, and the same self-denial and toil are necessary now, as they were in the past, with those who propose to make the present a success. Where there is not constant self-denial and consuming zeal in the ministry, it is vain and foolish to look for real revivals, or for any results of a grand and glorious character. I do not believe that there was ever a day when the most rigid self-denial and entire consecration were more positively necessary to a successful ministry than at the present time. Easy-going preachers and churches can never command and hold the hearts of men in such a time as this. If I have no revival in my church, I am more to be blamed for it than any one else. The churches are just what the pastors make them—a heartless, undevout, non-spiritual, jesting man in the ministry is an awful calamity. This is true also where there is bitterness of spirit, and a rash, uncontrolled temper. My way or no way, has ever been the motto with some. The Bible does not reckon one man as being above another, except as one is holier than another. Whenever a man who is truly great and good is placed in positions of prominence and power, he then becomes more tender and humble and approachable than ever. He can afford to bear easily what might be a great burden and trial to some others. The church can never wane so long as it has an unselfish and a holy ministry. The Lord will take care of those who work for Him, in the spirit of their Divine Master. Those who have an eye continually on self and present advantage, must, of course, plot and plan as the world does. A holy ministry, who are "crucified with Christ," and who have His spirit, have been, and will be, the great want of all the ages.

St. Louis.

THE TWENTIETH CENTURY MOVEMENT IN SHELBYVILLE DISTRICT.

Revs. J. E. Wright, presiding elder, and W. F. Taylor, pastor at Shelbyville, of the committee appointed by the Board of Education for the Shelbyville District on the "Twentieth Century Movement," have appointments in the interest of this great cause for a day and night as follows: New Castle, September 25; Pleasantville, 26; Lagrange, 27; Bedford, 28; Campbellsburg, 29; Beards, 30; Port Royal, October 2; Simpsonville, October 3; Shelbyville, October 4; Taylorsville, October 5; Bloomfield, October 6; Christiansburg, October 7. Appointments for other charges in the district will be arranged later. The sole purpose of the committee is to second the efforts of pastors and not to supercede their immediate and personal work. There is an inspiration in the fact that in compliance with their pledge all the presiding elders and pastors will at the same time be engaged in this work.

CALIFORNIA.—It is my intention to spend next June, July, August and September in Texas. Will you please announce in the HERALD that I will be open for calls. My address is Diamond P. O., Alameda county, California.

Your brother in Jesus,

R. S. MARSH.

Withhold not thou thy tender mercies from me, O Lord: let thy loving kindness and thy truth continually preserve me.—Ps. 11:1.

A LETTER FROM BRO. SARMAST.

Oroomiah, Persia, Aug. 18, 1899.
Rev. W. E. Arnold, Louisville, Ky.

Dear Brother:—For a long time I have been thinking of writing to you, because you were a very close friend to me while I was in America, and you have been the same to me until now. I am sure you remember me in your prayers. I thank you for the HERALD, which reaches us each week, and does us very much good. I read and translate it to the small band of believers, and each time that we read it, we pray to God in your behalf, and thank you for it.

Maybe you have heard of our work here. I thank God, who by His Spirit is working among us through all the suffering we have endured. From the time I reached home until now we have been suffering. We are passing through this hard famine. Thousands of men, women and children have died, and are dying at present, and I don't know how long it will last. People are suffering so much they don't care to hear the word of God. Wish you were here to see the condition of the people all over the State of Oroomiah. Work is plenty, but not many are in the field. I am, myself, but what can one do among so many thousands of people? I have two fellow-preachers, both sanctified, but they can not give all their time to the work, except on Sundays, because they have to keep their families, and they can not do much in one day. It is hard to work without means.

Since I have been at home I have received \$300 from Bro. Neal. I kept only \$100 for myself, and gave the rest to the hungry. I have borrowed money for the rent of the home where I am living, and in which I hold my services, and for my living. I have hardly been able to keep myself and family from death. I can not tell you how much we have suffered and are suffering, but in all these we give glory to the Lord Jesus Christ. We could not keep free salvation if we did not stand persecution and suffering for Jesus' sake, and for the sake of souls that are out of Christ.

During the summer we did not have need of a place to preach in. My work has been among people that were working in the fields and vineyards. I walk all day long. Sometimes I have to spend one hour with one soul, trying to bring him to Christ. Of course, I have suffered in the hot summer, and have been sick, but thank God for the good I have received to my own soul, and for the word that has reached hundreds of souls. I can not tell what will be the result of the summer's work until winter. Many have found Christ as their King. One old man 60 years of age, had come a distance of more than a hundred miles to find work at my place. He worked a few days. One day he was hungry, and came to me, asking for something to eat. I gave him some food, and after he was through, I began to speak to him about his soul's salvation. I spent an hour and a half with him, and God touched his heart in the midst of my prayer. He prayed, too, and got up shouting, and went back to his home with salvation in his soul. I have received letters from him since, and he has converted his wife and daughter. They are now having family prayers, evening and morning, and he is working over where he is living. Praise the Lord for His power! Sometimes from 25 to 40 of us come together. I am sure that God will raise a holy church for himself here.

As I wrote before, we have some good workers, but they have no time to do the holy work

of preaching, because they are trying to make their living. Our good women read the Bible very well, and preach very well, but they have nothing to live on. Now winter is coming on, and we must have three or four schools in which to gather the little ones, and a few places in which to hold our services. I can not tell what I will be able to do without these. We must have some money to carry on the work. I pray God in His mercy to look upon us from Heaven and carry on His work with His holy children that are living on the other side of the world. I have been praying and waiting that your holiness people will help to sell my book that I have left there, and send the money that you will get for it to carry on our work. I can not see any other way of getting money for the work here. It seems to me that Christians do not care much for the salvation of the heathen. May God bless you all, and fill you with His Spirit. Our little band of Christians always pray for you, and we ask your

The following piece of music was written by Master Roy Kersey, the ten year old son of Prof. Geo. E. Kersey, of Wilmore, Ky. The words are by Bro. L. L. Pickett.

DRIFTING.

L. L. P. Master ROY KERSEY, Age 10 Years.

1. You are drifting, brother, drifting, Far from the heav'nly fold;
2. You have wandered, sadly wandered, Out from the Father's home;
3. Still you're drifting, swiftly drifting, Speed-i-ly rush-ing on;
4. Friends are joining, glad-ly join-ing, Thiers to the Saviour's voice;
5. O the Spir-it, gracious Spir-it, Bidsthee at once to come;

O you're drifting, sad-ly drift-ing, Down the dark riv-er so cold.
Will you hasten back to greet Him, Cease, cease for-ev-er to roam?
Hark! He's calling, gently call-ing, Heed ere thy chance shall be gone.
O ac-cept this call of mer-cy, Make the dear Saviour your choice.
Will you heed His in-vi-ta-tion, Steer towards the heavenly home?

CHORUS.

Drift-ing, drift-ing, In-to the shad-ows so drear;

Drift-ing, drift-ing, Far from the Sav-iour so dear.

Copyright, 1899, by Geo. E. Kersey.

prayers for us. May God help us in this land of sin and darkness!

I hope you will say something in your paper about us. God bless the HERALD. We get good out of it. Remember me to Sister Arnold. Your brother in Christ, saved and sanctified.

B. L. SARMAST.

(This letter should stir the hearts of our readers everywhere. Contributions should be sent at once to Bro. C. H. Neal, Chaplin, Ky., for the benefit of Bro. Sarmaast. The book, "Persia and the Persians," which was published by our company a few weeks ago, is an elegant volume, and the first edition ought to be sold immediately. The cost of publication is about paid, and everything that is received for the book after these expenses are met, will be forwarded to Bro. Sarmaast at once. The book is well worth one dollar, but in getting it, the reader not only gains a vast amount of val-

uable information, but he puts the larger part of this money into the hands of a faithful worker, who is toiling for God among the benighted of his native land. The call for bread should stir our hearts, and five hundred dollars, at least, should at once flow out of our pockets to the relief of Bro. Sarmaast.

Will not the holiness people respond to this call? Order the book from the PENTECOSTAL PUBLISHING CO., inclosing one dollar for the same, and send your contribution to Bro. Neal, at Chaplin, Ky.—EDITOR.)

A QUESTION.

A layman from Oregon writes us as follows:

Dear HERALD:—Some of your readers would like an answer to the following questions: Why do our preachers use the word "sanctify," instead of "consecrate," which Webster says it means? The common people can understand what it means to consecrate all to the dear Lord; but the term "sanctify," or sanctification, conveys to some minds that a person possessing or professing this blessing has arrived at a point where he can not sin. Is not this the reason why there is so much opposition to the term?

Answer: Our preachers use the word "sanctify" instead of "consecrate," because the two words do not mean the same thing. To consecrate is what we do for God; to sanctify is what God does for us. In consecration we give ourselves to God; in sanctification, God accepts our offering, cleanses and makes it holy, and sets it apart unto himself. If our correspondent had referred to Webster's dictionary, he would have found this definition: "Sanctify: To make holy or free from sin; to cleanse from moral corruption and pollution; to make fit for the service of God, and the society and employment of Heaven." "Sanctification: The act of sanctifying or making holy, or the state of being sanctified or made holy; the act of God's grace by which the affections of men are purified or alienated from sin and the world, and exalted to a supreme love of God; also, the state of being thus purified or sanctified."

Many persons consecrate themselves, but do not look for, nor expect much less do they trust God to do His part in the work of sanctifying them. This comes by an act of faith in God to do the work, and without faith the work is not performed. Hence, so many consecrated people are not sanctified. That many persons associate with the word "sanctify" the idea that a person professing to be sanctified has reached a point where he can not commit sin, is but one of the abuses of the word growing out of ignorance, and the darkened moral condition of the human heart. There is no occasion for such misunderstanding of the term, as nobody uses it in this sense, and we can not cease to use a word which the Holy Ghost uses, because of the unwarranted construction some may put upon it. That the word "sanctify" is sometimes used in a secondary sense, "to consecrate," we do not deny, but when used with reference to the moral state of an intelligent being, it is not used in the Scriptures in this sense. See Hebrews.

THE Japanese Government has by recent action given to Christianity the same official recognition that has hitherto been given to Buddhism and Shintoism. The various religious organizations operating in the empire are asked to appoint a head or delegate through whom they can deal directly with the government.

AFTER THE CAMP-MEETING.

BY A. B. ADAMS.

The camp meeting has closed, the newly sanctified returns to his home. Below are some of the ways by which Satan may rob you of the experience of full salvation, if you are not diligent:

(1.) He may attack your faith in the doctrine.

In order to be sanctified wholly, you must believe it is for you, and that, in answer to faith, God will give it. If you have any doubts as to the doctrine, you can not obtain the experience. The same conditions required to obtain it must be continually met in order to retain it, for "As ye received Christ, so walk ye in Him." Then, it is necessary for you to continue a firm believer in sanctification by faith. If Satan can shake your belief in the doctrine, in doing so he shakes your experience. In order to accomplish his purpose, many influences are brought to bear upon the pure in heart. When you leave the camp meeting, where you have been surrounded by a Bible atmosphere of faith, you will find it different where men disbelieve and oppose. Be watchful. Preachers and laymen may attack the doctrine, both by word and influence.

When men, in whose convictions you have had confidence, and to whom you have looked as leaders in religious matters, exert their influence on you in order to destroy your faith in the great doctrine of sanctification by faith, you need all the help from God you can get. But with this help you have nothing to fear. Live much on your knees, study your Bible, fortify yourself against Satan's attacks, associate with those who believe the doctrine and have the experience, humbly tell what God is doing for you, trust in God, and victory is yours. Be firm but gentle, bold but humble, earnest but careful, diligent and watchful, and God will keep you amid all.

(2.) Satan may try to stop your testimony. Your testimony will be distasteful to many. The very fact that your friends do not receive you gladly and enjoy your new-found experience, may be a temptation to you. The devil may reason with you in this way, "You are causing confusion in our peaceful community. The church was doing right well until you began to advocate this new heresy, and now there are divisions and strife." When this assault is made, look to God, and remember that if you have done according to the revealed will of God, it isn't you that causes the strife, but the truth. Many people hate the truth, and have, and always will, oppose it. God gives us the truth with the order to proclaim it, and He is responsible for its effects. Christ, the very incarnation of truth, was crucified, the principal cause for which was the hatred men had for the truth exemplified in a holy life.

He, the embodiment of love and peace, the prince of peace, said He came not to send peace, but a sword, and that a man's enemies shall be they of his own household. The cause is the enmity of the carnal mind against God. Shall we pander to it? No. Notice the stoning of Stephen, whose face was bright as if it had been the face of an angel, and yet men were so enraged against the truth that they stoned him to death.

When men see their hideousness reflected in the mirror of a holy life, it often enrages them. So don't be discouraged or condemned if your experience of purity meets opposition, but trust in God, and go on your way rejoicing. "The Gospel is a savor of life unto life or death unto death." You are not the cause of strife or division, it is the refusal of men to obey God. Holiness doesn't split churches or communities; it is a lack of holiness that does it.

(3.) Satan may tempt you to doubt.

First. Because you haven't an experience like some one else you know. Different people have different emotional experiences. The question that should concern every one is

whether or not he has a clean heart, and is doing all his duty that he may keep it. And remember that the one, whose experience tempts you to doubt your own, may be at the time passing through a different stage in his Christian warfare to the one through which you are passing.

Look at Christ, when He rejoiced and thanked God for hiding these things from the wise and prudent, and revealing them unto babes, then look at Him when in the garden, and when on the cross, and hear His cry, "My God, why hast thou forsaken me?" We see by this we can't afford to test our experiences by those of others, but only by God's Word. Be sure you are clean in heart.

Second. Because you can't see much effect your life is having on the world, Satan may tempt you to doubt. The Bible doesn't say that the fruit of the spirit is big revivals, a great stir, etc., but the fruit of the spirit is love, joy, peace, longsuffering, etc. We must not measure our standing in God by the visible results of our labors. We have different gifts, some are eyes, and some hands, yet all of the body. So, let us remember that God may get more glory out of the life of an humble Christian in a godless home, surrounded by worldliness and sin, or out of the life of some poor widow at the wash-tub, than out of the preacher in the pulpit, to whose words they listen with joy. "And our uncomely parts have more abundant comeliness."

Third. Satan may tempt you to doubt because you are tried, haven't as much emotions as usual, or are severely tempted. Think it not strange concerning the fiery trial which is to try you. We may be in heaviness through manifold temptations.

Fiery trials are not a sign of spiritual decay, as Satan would have you believe, but are God's blessings to His children. Study the life and temptations of Jesus. If Satan was given power to tempt the Holy Son of God, think it not strange if he has power to tempt the pure in heart; but God's word is enough, for through it we learn that many shall be purified, made white and tried. You obtained the experience by faith in God's word, and not in emotions. So never put your faith in emotions, but always in God's word, regardless of emotional joy. We must follow in "His steps," and don't think, my friends, that this fight against sin isn't a real battle. It is no sham fight, but as real as life. Pay no attention to feeling, but follow Christ. Keep filled with the Spirit, and let emotions come and go, as God may see fit. Christ suffered being tempted, so will we. If you should suffer a defeat, don't give up, but turn it all over to God, believe the blood cleanses, and go on your way with faith in God, having the conscious knowledge that you are clean.

Be "more than conquerors."

In the "Indian Oklahoma Methodist" of August 31, Rev. J. J. Methvin writes as follows concerning the Waco camp meeting, which he attended:

"Well, I went to Waco. I went with eyes and ears wide open. I went trembling, for I had heard and read so much about the fanaticism of the 'holiness movement,' and 'holiness people,' that I feared lest they had gone wrong. But I was blessed greatly. I am glad to declare it! Praise God for it! If those people who preached, did not preach the Gospel, then I don't know the Gospel; if there was fanaticism there, I could not find it; that meeting is free of fanaticism, if people were not convicted of sin and converted, then I know nothing about conviction and conversion. If people who, with beaming face and throbbing heart, testified to the experience of entire sanctification were mistaken, then there is no confidence to be placed in anybody's testimony, and our experience and class meetings should be forever abandoned. The Waco Holiness camp meeting was the biggest thing I ever saw in the shape of a camp meeting. The

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people were by the thousands. The thousands, with rapt attention, and with bated breath, hung upon the burning words of the preacher, as he drew before them the horrors of sin and the glory of redemption through Jesus Christ. Sinners were convicted, fell in the straw crying for mercy; mourners were happily converted, and arose shouting God's praises; believers were gloriously sanctified, and with radiant faces and glowing hearts, gave God the glory. If God was not in this meeting, and owning the work, then He never was in any meeting, and all our revivals in the past have been a farce and a failure.

Our church can not afford to fight this movement, our church can not afford to ignore this movement. The masses are, with anxious hearts, waiting upon the ministry of the holiness preachers, and they are going that way. It will empty our churches as it has already done in places where it is fought. You can not crush it out; we can not crush out anything, much less a movement that has behind it the will of God, and the profound consciousness of God's people. And if we be wise, we will conserve the thousands that are being saved through this movement, and save them for the church, our church; for they are loyal to us, not one word of disloyalty did I hear while in their midst. I verily believe that God is, by the 'holiness movement,' indicating his effort, so to speak, to raise the church from its tendency toward a dead formalism into a deeper spiritual life for the conquest of the world."

SUCCESS.

Bishop Key said: "Brethren, Report. Report early and often. Report every time you have anything encouraging, on the 20th Century Fund." I preached on the subject yesterday morning, September 18, and in the afternoon private subscriptions were made of \$1,000. Will add to this at once, as we propose to push the battle. Shelbyville has built a fine church in the past three years. We are still paying on that, and have about \$1,500 of subscription yet to be collected. But this 20th Century movement will move our people if the preachers will give them the facts, and put it on their consciences. Let us be up and at it, brethren.

I go to Golconda, Ill., on the 22d; Bro. Niles Shelbyville, Ky. W. F. TAYLOR.

TRACTS IN SOUL-SAVING WORK.

Every now and then I hear of a soul being converted through the influence of a tract. Would to God that more Christians distributed tracts among the unsaved masses! But some have never got into the habit of doing so. They have never experienced the pleasure of this kind of work for the Lord. Some, of course, have not the interest in souls that they ought to have. But some who are interested interested in the salvation of souls have simply never tried this method to win people to Jesus. But why not begin now? Have you not often thought you would do so? Then yield to the impression or the resolution, and may God bless you in the work. A. W. ORWIG

SUNDAY-SCHOOL LESSON.

SUNDAY, OCTOBER 8, 1899.

Haman's Plot Against the Jews.
Esther 3; 1-11.

REV. W. B. GODBEY.

Twenty-two years have rolled away since the first exodus of the Jews out of their Babylonian captivity under the benignant proclamation of King Cyrus. In all ages the Jews have been significantly the chosen people of God's providence in all the earth. Hence they have invariably outstripped all other nations in every species of laudable enterprise, in business and finances despite all their adversities, in every land and clime in due time coming to the front. Hence during their captivity they had perigrated into the 127 provinces constituting the universal Chaldean empire stretching from India to Ethiopia everywhere leading the way, especially in commercial thrift and prosperity.

1. "After these things did King Ahasuerus promote Haman, the son of Hammedatha, the Agagite, and advanced him, and set his seat above all the princes that were with him. 2. And all the king's servants, that were in the king's gate, bowed, and revered Haman; for the king had so commanded concerning him. But Mordecai bowed not, nor did him reverence." The oriental idolatry in that day was very prominent in the worship of kings and royal dignitaries. Haman, a proud son of old idolatrous Agagite, not only enjoyed but demanded the adoration of the people as if he were a god. Now that Ahasuerus has promoted him to the prime ministry of his empire, he represents the royal person. From time immemorial it has been customary for oriental monarchs to spend their time in their palaces and seraglios in sensual pleasure and pastime, while their person in the empire is represented by the prime minister. Therefore Haman in his imperial office actually represented the person of King Ahasuerus, who required all the people to fall prostrate before him as they would pay homage to the king in person. Of course Mordecai, a true Israelite, could not commit the sin of idolatry in the worship of Haman.

3. "Then the king's servants, which were in the king's gate, said unto Mordecai, Why transgresses thou the king's commandment? 4. Now it came to pass, when they spake daily unto him, and he hearkened not unto them, that they told Haman, to see whether Mordecai's matters would stand, for he had told them that he was a Jew." "Mordecai's matters" mean his religion, as he had told the people who had on all sides interviewed him warning him that he must worship Haman, the representative of King Ahasuerus, or his head would certainly come off. Mordecai had deliberately made his confession to them fearlessly, notifying them that being a loyal son of Abraham, he could worship no other God but Jehovah. Consequently it is an irrepressible conflict between the claims of Israel's God and the heathen monarch.

5. "And when Haman saw that Mordecai bowed not, nor did him reverence, then was Haman full of wrath. 6. And he thought scorn to lay hands on Mordecai alone; for they had shewed him the people of Mordecai wherefore Haman sought to destroy all the Jews that were throughout the whole kingdom of Ahasuerus, even the people of Mordecai." Haman's intention against Mordecai's stubborn irreverence had notified him that this Mordecai who was giving him so much trouble was only one of a numerous race scattered throughout the vast Chaldean empire. Haman knew well that he could take Mordecai's head off in an hour. But what would it amount to? Ten thousand

more of the same sort are ready to give him trouble in every land whither he goes to execute the duties of his office as royal plenipotentiary viceregent of the empire. Consequently Haman magnanimously conceives the gigantic scheme of exterminating all these contrary people, whom he is assured will give him trouble in his royal peregrinations throughout every province of the kingdom. Consequently he conceives the bold and latitudinarian enterprise of their utter extermination, as in that case not an enemy in all the world will survive to give him trouble in his official administration.

7-11. Now Haman in his execution of his magnitudinous scheme of the Hebrew extermination goes to King Ahasuerus and notifies him that there is a people scattered throughout the 127 provinces of his empire who are disobedient to the general government, contrary and incorrigible, and that due, patient and persistent and faithful efforts having been made to localize them, all efforts have failed and there is but one alternative and that is their extermination. The king courteously turns the whole matter over to Haman, who issues a royal decree and seals it with the king's ring, specifying the utter destruction of the Jews in the month of Adar, the last of the year.

SECTARIANISM AND ELSE.

BY W. Y. DEMAREE.

Unapplied salt saves no meat, and only incarnated truth benefits individual life.

He who lives the truth, who gives relief, who shows brotherly love, who practices that fraternity and equality epitomized in the principle of loving one's neighbor as one's self, is the man who exemplifies to the world the great central truth which Christ came to teach.

Just as genuineness decides the place and value of commodities in the kingdom of exchange, so does service to his fellows give one his proper rank in the scale of humanity, and determine one's highest right to existence.

The rankest selfishness thrives in the smallest and most barren souls. The rankest sectarian knows least of religion, and recognizes least of the good in those of his fellows who profess a different faith.

Sectarianism buildeth four churches in a small village, where one would accommodate the "crowd," and wasteth its shekles in a scanty support of four pastors, instead of comfortably supporting one, and having a surplus for sweet charity. It taketh delight only in its own orthodoxy, and rejoiceth not that the Lord should visit the flock "over the way."

Sectarianism can not worship comfortably—if indeed it be capable of worshipping anything other than its own little EGO—in any other sanctuary than of its own ilk and creed. It comprehendeth not that "the thoughts of men are widened with the progress of the suns."

A real, simon-pure sectarian is as contemptible a specimen of the *genus homo* as were any of those old Gadarene sinners, who, as one commentator says, "deemed the salvation of the man a poor compensation for the loss of their pigs." Yes, the real sectarian, like those of old, would compass land and sea to make one proselyte, and when he has made him, a more contemptible pair of fools would be hard to find.

The churchly sectarian is as pestiferous an individual in religious circles as is the political partisan in affairs of State. One has about as much conception of true Christianity as the other has of true citizenship. Both need a new and higher point of vision.

When once the sectarian beam has lodged in

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the Christian eye, there ensues a spiritual darkness or blindness, that can be removed only by the Divine Oculist. The victim of sectarian blindness can not even feel his way beyond the portals of his own ecclesiastical sanctuary.

Sectarianism can find no lodgment in the brain of the deeply intelligent, or the heart of the deeply pious. The intelligent brain and the pious heart sees more broadly and feels more deeply man's need, and God's mercy than was ever dreamed of in the narrow limits of sectarian philosophy.

What Drummond has been pleased to call "the greatest thing in the world," love, is the only specific, the only radical cure for sectarianism. That is that which takes down all sectional and sectarian barriers or fences, and allows all the sheep of the house of Israel to come up and lick Gospel salt from the hand of Methodist, Presbyterian, Baptist, Christian, Episcopalian, or other true shepherd of Christ's flock.

One of the best omens of the decline of sectarianism, and of the coming millenium, is the increase of good-fellowship among the churches, and the decrease in the number of those who once seemed to believe themselves the only people, and that all Biblical wisdom would die with them. When a man once begins to suspect himself of being the fool that wise men know him to be, then hope of his salvation draweth nigh.

What is sectarianism? It is usually understood to mean "excess of party or denominational zeal." It is a semi-religious disease affecting and afflicting in the various churches, those members who, never having been inoculated with the genuine spiritual virus, mistake denominational zeal for aggressive Christianity. It is a mixture of selfish pride, and zeal, without knowledge, and manifests itself various ways. It exalts *Meum* above *Tuum*, churchianity above Christianity, creed above Christ. Victims suffering from it in its more or less violent forms, will subscribe \$500 to build "the finest church in town," and pay 50 cents annually to foreign missions. They do not ask whether this course or measure will brighten the lives and benefit the souls of their fellows, but whether it will exalt their church in the eyes of the world. To knock the scales from the eyes of the big-I sectarian, and cause him to realize that he is not the only religious pebble on the spiritual beach, that his is not the only orthodox ship of Zion sailing the Gospel main, requires as convincing a shock, vision or revelation, as happened to one Saul of Tarsus, whose sectarianism became so offensive that the Lord had to take him in hand, and teach him that "there were others"—even better than he.

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EDITORIAL.

REV. H. C. MORRISON.

THE REMEDY FOR A BURNT DISTRICT.

A burnt district is a community that have heard the doctrine of entire sanctification fully and faithfully preached, and have beheld demonstrations of the Holy Spirit in sealing the truth, in the sanctification of the people, and yet have rejected the doctrine. They have met the truth face to face, and turned their backs upon it. Their minds have been enlightened, their hearts convicted, their souls have been made hungry, but when they came to count the cost, they have drawn back, quenched the Spirit, stifled conviction, and wilfully rejected the truth. Their hearts, by these processes, are fearfully hardened, their sensibilities are deadened, it will be a difficult task to again arouse them and produce in their hearts desires for holiness sufficient to induce them to break away from every hindrance, and sacrifice the world for a full salvation.

Now what is to be done with such a community in making efforts to promote a revival? Without doubt, the Law should be faithfully preached to them. Let Sinai thunder, and uncap the world of the lost. Press home upon them the danger of sinning against the Holy Ghost. Put the Majesty and Almightiness of the great God, who is a consuming fire, before them, sweep away from them every refuge of lies. Press them hard from one hiding place to another. Make no apology, make no compromise. Call them to the judgment day, unfold the Scriptures on the awful, eternal punishment of the wicked. Summon to your help all truth, revelation, nature, science, logic, and thrilling incident, and thus drive all wicked men and devils before you, till Satan's power is broken, the multitudes repent and call on God for mercy, and then verily the burnt district shall blossom like a rose. Amen.

INSTRUCT THE PEOPLE.

The great need of information on the subject of entire sanctification is strikingly illustrated in the remark recently made by a lady of my acquaintance. She was heard to say: "We do not want to mix up with these holiness people. You know my father, he was a good man, and he taught me that people could grow in grace even after they got to Heaven."

Evidently this woman thought that holiness opposes the idea of growth. The very reverse is true. Holiness of heart makes growth possible, rapid and substantial, and doubtless eternal. It is not to be supposed that there will never come a time in the history of a sanctified soul, when it will reach a point in its upward and onward progress, beyond which there is no advancement. Growth will continue while eternity lasts. It is remarkable the queer and false notions many good people have about sanctification and the holiness people.

Let the sanctified people in every community

make it a point, by a holy life, wise conversation, diligent instruction, and judicious circulation of literature, to do all in their power to dissipate ignorance, and give the true light on the subject.

Instruct the people, instruct them in the way of the Lord more perfectly. With the sweeping away of ignorance, prejudices will fall.

LET AGGRESSIVENESS BE THE WATCHWORD.

When the holiness movement ceases to move, it ceases to live. This being true, those who wish the movement to retain life and power in it, to being a saving gospel to the people, must see to it that the movement is kept moving.

The plan of certain victory is to press the work up to the point that will arouse the enemy, and bring on the conflict, and then let God win the victory for us.

In order to bring on the conflict, which is largely our part of the work, under the leadership of the Spirit, we need do no indiscreet, rash, or unseemly thing; but simply keep ourselves unspotted from the world, testify clearly, preach earnestly, and keep the movement moving. Let men and devils rave—press the battle, God will give the increase and sweep the enemy from the field.

The men who fight and oppose the holiness movement do not last long. The battle is an unequal one, God is on the side they fight against, and they soon go down in fearful defeat.

Let us fear to fall into inactivity and compromise, as we fear to sin, and press on with renewed vigor and effort. How many will join me at the throne of grace to ask and expect greater things for this fall and winter, than we have ever yet seen? On with the revival!

TWENTIETH CENTURY.

We report progress as promised. Our subscription is now, at the close of the first week, \$1,620. When we return from work, on the same line as one of the committee for the district, we will finish the canvass. The response has been intelligent, conscientious, and generous. We trust a revival will follow.

Shelbyville, Ky. W. F. TAYLOR.

CHURCH DEDICATION.

The Mays Grove Church was dedicated September 24, by Rev. D. F. Walton, who preached an able and practical sermon. The church being paid for, no collection was taken. This is Bro. Walton's fourth year on this work. He is greatly beloved.

WATER VALLEY, KY.—Near Water Valley, Ky., on the creek, at a place of many springs of fine water, under Rev. W. E. Humphrey's large Gospel tent, with Rev. A. A. Niles to assist me in preaching, Revs. W. E. Humphrey, R. Walker, W. Mobley, and a host of good men and women we closed the ten-days' meeting in a blaze of glory on the 17th at night.

Probably as many as 75 were sanctified, converted and reclaimed; twelve joined the church, and more to follow.

I go to Golconda, Ill., on the 22d; Bro. Miles to Fulton, Ky., and Bro. Denton with him. My wife and daughter, Mary, have been with me the last two meetings. The people at the tent meeting treated us kindly. Fifteen hundred or two thousand were present yesterday at the 11-o'clock service, and were perfectly orderly.

Love to the brethren scattered abroad,
J. J. SMITH.

"A revival of religion that results in two hundred conversions, and only half a dozen accessions to the church lacks something of being scriptural in its character."—*Christian Advocate*.

Not if it has been preceded by a revival which resulted in two hundred accessions to the church, and only half a dozen conversions.

ASBURY COLLEGE.

Dear Bro. Arnold:—I want to say to you, and to the other friends of Asbury College, through your paper, a few things about our school up to date. September 6th, we opened with the most satisfactory opening that we have ever had. Our enrollment now is 123. As far as I am able to judge, our boys and girls came to us to do honest work. Rev. B. A. Cundiff, of the Louisville Conference, the Apollas of the holiness movement (mighty in the Scriptures) was with us in his usual clearness, preaching with the demonstration of the Spirit and power.

He dedicated our new Girls' Dormitory, and a number of souls were saved and sanctified while he was with us. His visit thoroughly convinced me that to know him, is to thoroughly love and appreciate him as a holy man of God; unpretentious, but a clear and strong expounder of the word of God; a real, old-fashioned Methodist preacher. It is truly refreshing to hear such a man. God has given us a gracious time, religiously, from the beginning till now. Twenty-six souls saved or sanctified since the school opened. Dr. S. W. Speer, of the Kentucky Conference, has recently spent several days with us, giving us one excellent sermon and a number of unique lectures, touching upon certain lines of educational work, that college men often overlook. I regard his work among us as productive of great good, helping teachers and pupils to lay an accurate and solid foundation in all the departments of study. He is remarkable for a man of his age, for his vigorous thought, expressed in terse, accurate and up-to-date English. These two aged men of God left their impress upon us, and will receive a royal welcome if they come this way again.

My old teachers are in their places, doing their accustomed, earnest and honest work, educationally and religiously, with more courage, energy and faith in God, than ever before. Our new ones, so far as I am able to judge, are wide-awake, up-to-date, religious teachers, meeting our highest hopes. Our weekly faculty prayer-meeting is truly an hour of heart-searching, thought and prayer, sealed by the presence of the blessed Holy Spirit. Let the friends of this institution of learning continue to pray the blessings of God on its faculty, students that are with us, and others that will yet come, that we may send out energetic, wide-awake, self-denying, fire-baptized Christian workers, in the ministry and in the pew. Yours in Him,

J. W. HUGHES.

Dear Editor:—We have just closed our summer campaign, which has been one of great victory for God, from beginning to end, the Holy Ghost being the revivalist, and we lying pliable in His hand. We have witnessed some three thousand souls at the altar, two thousand of whom were gloriously and definitely saved or purified. Glory! We are now making our fall slate. Yours for the Master's service,

HART & MAGANN.

Webster Groves, Mo.

FOR RENEWALS.

As an inducement to our subscribers to renew at once, we will, UNTIL THE 15TH OF OCTOBER, send free of cost to each person who renews his or her subscription to the PENTECOSTAL HERALD, a copy of that wonderful little book,

From the Pulpit to Perdition

Read what is said about it and send in your renewal at once. But don't fail to ask for the book as we will send it only to those who ask for it. Of course, you expect to renew. By doing so NOW you will get a copy of this stirring little book free. When you have read it, tell your neighbor about it.

EDITORIAL.

REV. H. B. COCKRILL.

CONTINUES THE SAME.

The question has been asked me several times whether my connection with the PENTECOSTAL HERALD would remain the same since entering the pastorate. I answer all who may have raised that question, that my relation will remain the same, and I will continue to edit the ninth page, as heretofore, and hope to make it better than ever.

YOU MUST HAVE A THEORY.

If you have any sanctification at all, even an idea, a thought of sanctification, a theory must accompany it. There is a theory of everything. If there is anything that hasn't a theory, it is a nothing. You speak against theorists as though that was an offense. It is a greater offense not to have a theory. The man who denies any theory of sanctification, his very denial becomes his theory. His theory is no theory, and of course no sanctification. But there is a theory of sanctification, a true theory, a God-given theory. There are also false theories, base counterfeits, some of them have not even the likeness of the true. They are the devil's theories. By preaching the God-given theory of sanctification, the Holy Ghost descends upon the people; by preaching the God-given theory, the people seek and obtain the experience. False theories result in no such beneficial results, but satisfy the people as they are, or else fill their minds with views and theories, instead of the Holy Ghost. Our theory of sanctification, when preached, must result in purity, or it is worse than worthless.

DID MR. WESLEY PROFESS THE EXPERIENCE OF SANCTIFICATION?

Though this question has been discussed considerably in times past, it will not be amiss to republish what the learned editor of the "New York Christian Advocate," some years ago, said, in answer to it:

"This question reappears from time to time, as though of great importance. We know of no record of his explicitly professing or saying in so many words, 'I am entirely sanctified'; no record of uttering words to this effect. But we have no more doubt that he habitually professed it, than that he professed conversion. The relation John Wesley sustained to his followers, and to this doctrine, makes it certain that he professed it, and almost certain that there would be no special record of it.

1. All Wesley's followers assumed him to be what he urged them to be. Before they were in a situation to make records, his position was so fixed that to record his descriptions of his state would have been unthought of.

"2. He preached entire sanctification, and urged it upon his followers.

"3. He defended its attainableness in many controversies.

"4. He urged and defended the profession of it, under certain conditions and safeguards; made lists of professors; told men they had lost it because they did not profess; and said and did so many things, only to be explained upon the assumption that he professed to enjoy the blessing, that no other opinion can find support."

To Dr. Buckley's conclusive answer, the "Christian Witness" adds:

"1. If Mr. Wesley did not enjoy entire sanctification, then he failed to enjoy what he knew and taught during most of his ministerial life. Writing to George Bell (Vol. iv., p. 140) he says: 'I dislike the saying, that this was not known or taught among us till within two or three years. I grant you did not know it.

You have over and over denied instantaneous sanctification to me; but I have known and taught it above these twenty years.'

"If Mr. Wesley had never made any pretensions to the enjoyment of this grace, would not Mr. Bell have thrown it in his teeth, saying, 'Nay, you never knew it, though you might have taught it as a theory.' But Wesley says, 'I knew it, and knowing it, I taught it.' To know a doctrine, and to believe it, are two things. A man may believe a doctrine, but he can never know it until he has experienced it.

"2. If Mr. Wesley did not profess entire sanctification, he did not do what he urged others to do. When he said, 'It requires a great degree of watchfulness to retain the perfect love of God; and one great means of retaining it is frankly, to declare what God has given you,' would not his members have replied, 'Why don't you do it? We have never heard you profess it; why, then, should we? Why not allow us to follow your example and keep silent?' Instead of this, he urges them to declare it, saying to one of his members, 'I am glad you have at length broken through those evil reasonings which long held you down, and prevented you from acknowledging the things which are freely given you of God'—meaning entire sanctification.

We commend to the prayerful attention of all who object to a profession of entire sanctification—urging Mr. Wesley's course, as an example—the following words of that great and good man:

"Many years since, I saw that 'without holiness no man shall see the Lord,' I began by following after it, and inciting all with whom I had any intercourse to do the same. Ten years after, God gave me a clearer view than I had before of the way how to attain it; namely, by faith in the Son of God. And immediately I declared to all, 'We are saved from sin, we are made holy by faith.' This I testified in private, in public, in print; and God confirmed it by a thousand witnesses. I have continued to declare this for above thirty years, and God has continued to confirm the word of grace."

In the light of these facts it seems the sheerest folly to declare that Mr. Wesley did not profess holiness. One thing is certain: We do not see any preachers who do not profess it, acting like Mr. Wesley did. If we found those who, though not professing it, testify to it in private, in public, and in print; and in every way inciting others to it, and urging it by faith; then we might question Mr. Wesley's profession of it, but not till then. The fact is, that all those who fail to profess it, if they preach it at all, do so in the most vague and unsatisfactory way possible.

We have almost reached the conclusion that it is well nigh impossible for one to preach it and urge it upon others as Mr. Wesley did, unless they are themselves possessors and professors of the experience.

"SIR, WE WOULD SEE JESUS."

REV. S. C. ALLEN.

Some one tells of two men who went to see the Lick Observatory in California, the largest instrument of its kind in the world. He afterwards met one of these men and said to him: "You have been to the Lick Observatory?" "Oh, yes," he answered, and then gave a minute description of the mountain, the fine building, the instrument, giving its dimensions and power, number and character of its lenses. Afterwards he met the other and asked him the same question. He said nothing about the mountain, or the building, or the telescope, even, but said: "I saw Jupiter and his moons, and the sun, and world upon world that I never saw before." "But," I said, "what about the telescope?" "I don't know anything about that; the view was so beautiful I could not waste time in examining the instrument." The application of this is, do not waste time in ex-

amining the instrument, or the instruments, through which you get a view of Jesus.

Use the Bible, mainly that you may get a view of Jesus. Let us not make a fetish of the Bible, or anything else. There is such a thing as Bible worship after a sort. Such a thing as man worship, preacher worship, church idolatry. We may think altogether too much of the Bible, of holy men, of holy women; all these are but the instruments through which we get a view of Jesus. The Bible is a wonderful revelation of God, of the hidden mysteries, but if we fail to see Jesus, the supreme revelation, we miss all that is really valuable. To you no preacher is of any worth, through whose life and ministry you do not see Jesus. The church and its ordinances, a poor thing, if, with its forms and ceremonies, we are satisfied and look not to these simply as helps in the revelation of Him who is the "bright and morning star."

And may we not, and are we not some of us emphasizing too much in our ministry and testimony the Holy Ghost? One said on one occasion: "We have not so much as heard whether there be any Holy Ghost." Unless we are careful, the pendulum will swing too far to the other extreme, and men will hear so much about the Holy Ghost, and so little about Jesus, it might be almost like news to them to hear a sermon from the text, "I determined to know nothing among you, save Jesus Christ and Him crucified." The function of the Holy Ghost is to reveal Jesus. And in doing this He does not speak of himself. His work is to glorify Christ as the work of the sun is to glorify the earth. If you would look at the sun instead of the earth, where he shines, his light would blind you, and the blinding light might be interpreted as a rebuke, the language of which is, "Do not look upon me, look upon the earth, where I shine—see there the glorious revelations that I make." His light, falling upon the mountain, flashing in the trembling dew-drop, and making the blossoming bush burn as with the presence of God. The supreme function of the invisible Holy Ghost is the glorification of Jesus Christ, and in making the revelation, He hides himself. This man then intimates his wish that we should not inquire too much about Him. Who? and What? and Whence? and Whither? After all, this may be the philosophy of the invisibility of the Holy Ghost. Hidden away in the divine secrecy, that we may not see Him but through His secret revelations may see the face of the Glorified One. May the blessed Holy Spirit, as we study the word, and pray and worship, and hunger for God, reveal to us more and more the beauty of His nature, the glory of His character, the secret music of His voice!

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EDITED BY

TULA C. DANIEL, HARDINSBURG, KY.

A WORLD OF GRATITUDE.

"You have literally the whole world before you, Helen. What is this, anyway?"

As Inez Gray spoke, she took up from her friend's desk a miniature globe, fastened to a little, square standard, which was gilded, and bore in dainty lettering the words, "God so loved the world."

"Why, it has a slit in the top," she continued, "and it jingles! What is it, Nell?"

"I call it my 'world of gratitude,'" answered Mrs. Mildmay, smiling. "In other words, it is my thank-offering box."

"Thank-offering for what?"

"For any special help or unexpected blessing for which I feel unusually grateful."

"And what do you do with it—the money, I mean? And how often do you put it in? And where did you get the idea?"

"Why, Inez," exclaimed Mrs. Mildmay, laughing, "I didn't expect such a string of questions about such an every-day affair as a thank-offering box—at least, not from you. I thought you were interested in missions, and a staunch adherent of the Woman's Board."

"So I am, my dear, generally speaking; but that does not include, in my case, an intimate acquaintance with the subject of thank-offerings. So tell me all about it."

"How do you conduct your giving?" asked Helen.

"Strictly on principle," answered Inez, with a satisfied air. "We set aside a tenth of our income for that purpose, and apportion it as seems wisest. I give \$20 a year to our Auxiliary. Then, of course, we have our annual gift to the American Board, and there are home missions, and incidental collections, and so forth. There are calls enough, I'm sure."

"Isn't it delightful?" asked Mrs. Mildmay.

"To give? Well, no, not always. It's duty; I am firmly convinced of that. But duty isn't always delightful, you know; and I must confess that sometimes that tenth looks pretty big, especially in the spring and fall, when I think of the clothes we all need. Now I suppose that shocks you."

"O no," said Helen, "but I think I know a more excellent way, into which my little globe is helping to lead me."

"Why, don't you think that giving is a duty, and that we ought to do it on principle, and from a certain proportion of our income?"

"Yes, to all those questions," answered Helen; "but I also think that if we give only as a duty we are on a somewhat low plane, and are missing one of the luxuries of the Christian life. We ought to give on principle, surely, but it should be a double-stranded principle of duty and love. And in setting aside a certain proportion of my income for giving, I do not want to bind myself never to go beyond that. Or, if I absolutely can not go further than that amount, I want, in my apportionments of it, to leave myself a margin for spontaneous

offerings, which shall be the expression of some special state of my heart."

"You make giving rather an individual and personal affair," remarked Inez. "I had always looked at it more in the abstract, as a general duty."

"Are not the love-offerings between parents and children personal affairs?" asked Helen. "God is our Father, we His children. 'What shall I render unto my God for all His benefits unto me?' What can I render but a thank-offering? How can I help but love to render it? How can I help grieving that it is so small? I do not believe in balancing gifts—God's gifts to us in one scale, ours to Him in the other. That is too often done, at least impliedly, generally unconsciously, I suppose. 'Freely you have received from God, therefore freely give to God,' is common teaching, but not good exegesis or sound doctrine, to my mind. That command, 'Freely give,' you will find on studying it, has as its object man, not God. Give to your needy fellow-man with the bounteousness which God has shown to you. To God you can give only a child's loving 'Thank you,' which may find its tangible expression in the free giving to man. That I delight to give, Inez, for each fresh mercy, and so I keep this little box. You don't know, if you haven't tried it, how this conscious marking off and acknowledging God's special favors helps to keep one near to Him. 'Gratitude is a means of grace,' it has been said; and, indeed, I have found it so. I never loved God so much as I have since I had this globe. This kind of giving is truly a luxury. I can understand the feeling of that good man—Spurgeon, was it?—who said that first he set off a tenth of his income for giving, and that afforded him so much pleasure that soon he made it a fifth; and he found that so delightful that he thought he really must indulge himself by doubling it again."

"I don't think many of us Christians are given to that form of self-indulgence," remarked Inez, dryly.

"No; more is the pity," said Helen. "Too many of us gather our mites into 'self-denial bags,' instead of thank-offering boxes."

"What is the objection to 'self-denial bags'?" asked Inez. "I have heard of those, and thought them rather praiseworthy arrangements, myself."

"My objection is only that they are down on the lower plane," answered Helen. "What father wants perpetual repressions and self-denials, instead of a hearty, joyous 'Thank you?' We should so love God that nothing we do for Him is a self-denial, but it rather should be a self-denial not to do."

"That is a higher ideal than most of us reach," said Inez.

"Yes, I don't pretend to have reached it myself, but 'he aims too low who aims beneath the stars.' Why not place before ourselves that ideal, and help ourselves toward it by constantly counting up God's mercies, and returning thanks for them? That I find more profitable and pleasant than to dwell down among my own self-denials."

There was a pause; then Mrs. Gray said: "You have done me good, Helen, and set me to thinking. Now, one more thing: will you tell me what are the mercies which you acknowledge by your little globe here?"

Helen hesitated a moment; then she rose and took from her desk, beside the globe, a pretty little box. "I

shouldn't feel like showing this to many, Inez," she said, "but we are such close friends, and I do so want to help you into this happiness of giving, that I will show you. You will respect my confidence. I have taken up the habit of dropping into this box a little memorandum of each mercy for which I give a special thanks. It fixes it in my mind, and the slips make profitable reading for me. You may look 'them over while I am out attending to the dinner."

"Thank you very much, dear Helen," said Inez. "Just one more question, now. What do you do with the money you gather so?"

"Oh, there are a thousand things to do with it," exclaimed Helen, "so many that I ache because I can not make it a thousand times more than it is. I open the globe once a year, on the anniversary of my Charlie's birthday into Heaven, Inez"—her voice faltered a little—"and I divide the money. The dear Woman's Board always has its share, and then some goes for home work; one year to a home for boys, another year to the Fresh-Air Fund; once it bought some crutches for a little lame girl. I ask the Lord to use it where He wants it, at home and abroad."

She left the room, and Inez turned to the box in her lap. It contained a multitude of little slips of paper, each recording some cause for gratitude. It was a curious and various collection. Inez laughed over some, and over others her eyes moistened. "Because the children are safely over the measles;" "Because I found the ring I lost last week;" "Because my dear daughter Alice has this day publicly confessed Christ;" "Because I had a good letter from mother;" "Because my neuralgia is better;" "Because in the fire our home was spared;" "Because my Charlie entered into glory on this day five years ago." And so on, through many slips, Inez read. "Dear heart, how she sees the Lord's hand in everything, great and small," she mused; "and says 'Thank you,' for it all! She is right; this sort of giving must be not only a luxury, but a help toward God. I will try it."

And Inez tried it.—*Life and Light.*

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Kaufman, P. O.
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OUR DEAD.

CAMPBELL.—While in the conf. love feast at Carlisle Sunday morning, September 3, my heart was grieved when I was handed a telegram to come to Spate's Chapel, in Mason county, and preach the funerals of the three sons of Mrs. Sarah Jane Campbell. I went immediately to stable, got horse and buggy, and in company with the pastor, Bro. P. J. Ross, I drove 24 miles and found the home of Sister Campbell one of the saddest that I ever entered. On the day preceding, in working in a well, one of the young men had been overcome by the bad condition of the air, and in trying to rescue him, the other two perished with him. William, aged 24 years, leaves a young wife and a baby three months old. I baptized the child at the close of service. Henry was 22 years old, and James Robert was 21 years of age. William and James were members of the M. E. Church, South, and had professed religion. The other young man, though kind and loving, had not joined the church. Sister Campbell is an invalid, and has been so for years, she is a noble Christian, and bore the great calamity with a beautiful manifestation of a strong Christian faith and courage, and very clearly said to me as I closed the service, over her three sons, "Bro. Redd, all I could do for my boys while they were in the well was to pray for them." Now I say the effectual fervent prayer of the righteous I am certain avail much. May the God of wisdom bring much good out of this to the living. A large crowd stood and listened, and followed the three hearses to Old Shannon cemetery. Sister Campbell has two sons left. May they, with the young wife and babe, and the mother, all lean heavily upon the arm of Him who is able to save to the uttermost.

J. D. REDD.

OVERBAY.—Mrs. Minnie Overbay departed this life May 10, 1899, age 33 years and 25 days. Minnie was a dear, sweet woman, loved by all who knew her. She and her husband were the most affectionate pupils I have ever seen. I now imagine I can see her angel face, as with a smile she would walk in the church. She was sick only three days. She was delirious in her last hour, but prayed as long as she could speak. Her favorite song was, "I would not live away, I ask not to stay."

She was an earnest, faithful Christian for many years, and professed sanctification in 1898. She is now laid in the Mahata cemetery, there sweet be her rest till He bids her arise. The Mighty God, even the Lord our God has called her from this sin-cursed earth for a grand and noble purpose, though we can not understand why He wanted to take from earth its rarest flower. Don't grieve, dear loved ones, Minnie is enjoying the home of the redeemed. Let us rejoice that she will never bear more of the sorrows of this life. Our loss is her eternal gain. Her loving friend,
FANNIE NOBLE.

HAYES.—Richard W. Hayes entered into rest at Hardinsburg, Ky., August 18, 1899. He was born in Breckenridge county, March 28, 1843, was married to Miss Anna Davis, of Hartford, July,

1867, was converted at Pleasant Hill Church in 1866, under the ministry of Rev. Maxey. In 1890, at Leitchfield, under the teachings of Revs. Hencke, Dodge, Keen and Cundiff, he received the blessing of perfect love. He was hungering and thirsting for righteousness, ready and waiting, and was filled, and could say with Paul, "I live and yet not I, Christ liveth in me." He continually grew in grace and heavenly wisdom and Christliness, and was an inspiration to every soul he met. An invalid for many years, he magnified the sustaining grace of the Lord Jesus, not only patient, but rejoicing in tribulation. His sick room with the manifestation of God to His servant, seemed an ante-room of heaven. An aged mother, beloved brothers and sisters, a devoted wife, daughter and five sons, and hosts of friends are left to follow him as he followed Christ. Rev. J. W. Bigham, his pastor, preached his funeral from the text, "I shall be satisfied when I awake in His likeness." His favorite song with this title was sung, and multitudes of friends took the last look at his Christly face till we meet in His presence. "Satisfied."

His friend, TULA C. DANIEL.

MARSHALL.—Mrs. Susan H. Marshall went to Heaven August 25, 1899, after an illness of one week, with bronchial affection, of which she had been a sufferer at times for the last 25 or 30 years, though many times she had been healed of the Lord, and had unusually good health this summer. Her death was quite unexpected by loved ones and friends. She was the daughter of Stephen I. and Nancy J. Chandler, a primitive Baptist preacher, of Pierson county, N. C. Was married to Sydney H. Marshall, of same county, N. C., September 2, 1855, which union God blessed with thirteen children, ten of whom preceded the mother to the heavenly shore. She was converted in May, 1860, and I have often heard her say she had an old-time conversion. A deep conviction preceded it. She never doubted her conversion. Quite a number of years afterwards she was sanctified wholly, but as that doctrine was not preached in her community at that time, she did not know it by that name. It was so wonderful she went among her friends and neighbors, and told it and talked to them, but found no one that could understand it. His wonderful grace she possessed has sustained her in many trials and temptations, and especially in giving up the dear children the Lord took to Heaven. She often remarked that she had more ties over yonder than here, and she longed to go and be with them, but was patient and submissive to God's will. She was a strong member of the Missionary Baptist Church at Corydon, though she loved all of God's children of every denomination. She was a regular attendant at the Methodist Class, Holiness and Ladies' Prayer-meeting when her health would admit of it. It was said before and after her death, by those who knew her, especially of her own denomination, that she was one of the very best Christians in her community. What better could be said of one than that? How sad to part with mother and wife, but God's will be done.
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OF ASBURY THEOLOGICAL SEMINARY

MISSIONARY INSTITUTE, MAYSVILLE DISTRICT.

This institute will be held in Maysville, commencing November 13, 7 p. m., and continue over 14th.

Monday, 7 p. m.

1. Needs of district, gospel of missions, prayer for same, house to house canvass, B. E. Lancaster, W. W. Spates, J. W. Gardner.

Tuesday Morning, 8:30.

2. How to organize, the church, Sunday schools, Epworth Leagues, J. R. Nelson, P. J. Ross, J. H. Williams.

3. Best plan to arouse genuine interest in Missions. In the homes, churches, J. E. Wright, Josiah Godbey. General discussion.

Afternoon, 1:30.

4. How to raise the assessments for Missions. How I succeeded, why I failed, my plan, when quit trying, U. V. W. Darlington, W. D. Welburn, S. H. H. Pollitt, M. S. Clark.

5. Where shall women, Sunday Schools, Epworth Leagues, be introduced in this missionary movement in our district? R. H. Wightman, C. A. Bromley, Geo. E. Rapp.

At Night.

6. A new departure. Raise every dollar assessed for missions, on each pastoral charge in the district. Four plans, J. R. Word, J. S. Walker, A. P. Jones, J. O. A. Vaught.

7. Tithing, R. T. Marshall, W. W. Ball, J. W. Bramel. General discussion.

Take subject corresponding with name, those to whom the individual subject is assigned, will arrange among themselves.

Give your subjects prayerful thought, and give us your best effort. Your subject is worthy.

Let prayer be made in homes and churches for the occasion.

Consider your presence a necessity. This call cancels all engagements for above date. W. F. VAUGHAN, P. E.

HOME MISSION SOCIETY OF KENTUCKY CONFERENCE.

The annual meeting of the Home Mission of the Kentucky Conference will be held in Wilmore, Ky., October 17-20. Opening service, Tuesday evening, October 17. Let all delegates and visitors secure certificate of having paid full fare, and the usual rates will be allowed on the return trip. All names must be sent to Mrs. Alma P. Garvey, Wilmore, Ky. KATE PETRY.

Con. Cor. Sec'y.

Shelbyville, Ky.

HILLSBORO, TEX.—Dear Bro Arnold: I have for two years been praying that God would open up a way or ways to get the gospel to railroad men of our land. The prayer is answered, and through Bro. G. C. Freeman, secretary of the Y. M. C. A., of Denison, Texas. The move has been launched. He, through the head officers of the M. K. & Railroad, has secured free transportation to hold meetings anywhere between St. Louis and Galveston. We hope, through prayer and a little perseverance, to secure a Gospel Car soon, from this same company. This is our first meeting. We commenced here the first inst. Bro. Billie Lewis, a sanctified and spirit-filled engineer, was with me the first three days of the meeting, singing his soul-stirring solos. He would have remained longer, but for a message received from his home (Den-

ison) that his daughter had met with an accident, and to come home. We hated to give him up. The meeting had gotten under good headway, souls were being brought to God at every service. After six days of the meeting, Rev. B. A. Cordell, known to many of your readers, came to me, and has been assisting in the preaching of this God-honoring, Pentecostal Gospel, and up to date there have been about 65 professions.

The fire is falling at every service, and from one to nine are blessed at each service. I shall give you a full description of the meeting at the close. Pray for the work. Your brethren in love,
MACASSIDY & CORDELL.

MAYSVILLE DISTRICT CONFERENCE W. F. M. S.

The annual district conference of the woman's Foreign Missionary Society will meet at Moorefield, Ky., October 6 to 8. A delegate from each Adult Young People's and Juvenile Society is expected, and urged to be present at the opening service the evening of the 6th. The sermon Sunday the 8th will be in the interest of our work. Prominent workers of our conference society have been invited, also Bro. and Sister Reid, of Korea, now of Winchester, Ky. Map talk by Mrs. J. E. Bryan. Come in the spirit of Him whom we delight to serve. Mrs. C. W. DURHAM.

District Secretary.

TEXAS. DEAR HERALD—I am in a glorious meeting in Beaumont. The power is upon the people, the altar is filled, and of course the fire is falling. Had to enlarge the tent, and still they come. Hallelujah! Have had only four services. Greater things just ahead. Glory. On with the battle.
His, now, L. P. ADAMS.

BELTON, TEX.—DEAR BRO. ARNOLD:—We closed our meeting at this place with a sweeping victory for God. A goodly number professed either pardon, or cleansing. The conversions were clear and bright, and the sanctifications deep and glorious. We give God all the glory. At the close of meeting, we opened the Berachah Mission, and will continue to labor here as long as the Lord continues to bless and lead. Let God's people everywhere pray that God will wonderfully use us in the mission work at this place. We are so glad salvation is rolling like a mighty river through our souls today, and he just wonderfully saves to the uttermost. Glory.
Yours, out and out for God,
J. W. MANNY.

A Texas Wonder.

HALL'S GREAT DISCOVERY.

One small bottle of Hall's Great Discovery cures all kidney and bladder troubles, removes gravel, cures diabetes, seminal emissions, weak and lame back, rheumatism and all irregularities of the kidneys and bladder in both men and women. Regulates bladder trouble in children. If not sold by your druggist, will be sent by mail on receipt of \$1. One small bottle is two months' treatment and will cure any case above mentioned. Dr. E. W. Hall, Sole Manufacturer, Box 629 St. Louis, Mo., formerly Waco, Texas. Send for testimonials. Sold by all druggists.

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Dallas, Tex., Oct. 14, 1898.—This is to certify that I have been considered incurable by two good physicians, both saying I had Bright's kidney disease. After using one and one-half bottles of Hall's Great Discovery, of Waco, Texas, I think my troubles are at an end.
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Its Name Signifies Its Nature Its Messages Come from the Heart and Go to the Heart.

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The first four chapters are devoted to the description of his Conversion, Call to the Ministry, Sanctification and Call to the Evangelistic Work. Three of these experiences appear in print for the first time. One feature of these last named chapters is that

while containing light and food for the layman, they are, also so written that a preacher can easily get a sermon out of each one argument, illustrations and all. Yet they are not sermons, but articles with such an amount of matter in them that they could easily be transformed into pulpit discourses.

There is a crying need for more books for those who are living in the Land of Canaan. This book does much to meet it, and should be read by every believer. Rev Carradine's books, like the sanctification which he advocates and magnifies, get better and better, and this is considered THE VERO CLIMAX of all the books which he has written. Neatly printed, and nicely bound. Price, \$1.00. Special Rates by the Quantity.

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LOUISVILLE CONFERENCE HISTORICAL SOCIETY. SPECIAL RATES VIA SOUTHERN RAILWAY.

The next regular annual meeting of the Historical Society of the Louisville Conference will be held on Tuesday evening, October 3, at 7 p. m., in the town of Glasgow. By appointment of the Board of Curators, Rev. D. S. Campbell will read a paper on "The History of Methodism in the Columbia District, and in Glasgow." If any one (preacher or layman) has any interesting item of information or memento of early Methodism in any part of the Louisville Conference, we should be very glad to get it at the meeting, and to preserve it in the museum of the society.
GROSS ALEXANDER,
President.

The Southern Railway announces rates to Louisville during September and October, '99, as follows:

Louisville, September 25-30.—One fare round trip, September 25, 26, 27, 28, 29, and morning trains September 30, limited to return October 2, 1899.

Louisville Industrial Exposition, Street Fair, Midway Carnival and Festival of Fire, October 9-21.—Rate, one fare round trip, October 9, 13, 18 and 21, limited two days, exclusive of date of sale. One and one-third fares round trip October 10, 11, 12, 14, 16, 17, 19 and 20, limited two days, exclusive of date of sale.
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Look at the label on your paper, and if your time has expired, please to renew at once.

Home Seekers' Rates via "Air Line."
(L. E. & St. L. C. R.)

The "Air Line" will sell home seekers' tickets to points West. Northwest and Southwest, on September 15th, October 3rd and 17th at one fare plus \$2.00 for the round trip. For full particulars address or call on J. B. Campbell, General Agent, Third and Main St., Louisville, Ky.

\$8.00 CHICAGO AND RETURN—\$8.00. PENNSYLVANIA SHORT LINE.

Tickets sold October 2 to 10, good returning until October 14, with additional charge of 50 cents for validation. Morning train with cafe coach and parlor car leaves Louisville 8 a. m., arrives Chicago 5:10 p. m. Night train, with compartment sleeping cars, leave Louisville 8:05 p. m., arrives Chicago 7:15 a. m. Get details, tickets, etc., at Pennsylvania office, Fourth and Market, or address C. H. Hagerty, D. P. A.

SULLIGENT, ALA.

Dear HERALD.—I feel impelled to write a short letter. I began my work as a traveling minister yesterday (21st). I need some help. I find a host of people who are not interested about their souls' salvation, as they ought to be. I ask all God's people to pray for me, that God may give me a great victory in my work. I would be glad if some holiness preacher would come to this part of the field, and help preach God's blessed gospel. If any holiness preacher is idle, or will be soon, I want to ask him to come to Sulligent, Ala., and hold a holiness meeting. I would ask you to bring your tent. Of course the Lord will send His gospel everywhere, but I am impressed to write to the HERALD. I had a letter from Bro. Pulliam, stating that he was expecting to come to this part of Alabama and hold some meetings, and I do hope and pray the Lord to lead him or some one else to Sulligent, and help preach the "full salvation free to all." I expect to preach holiness for Jesus just as long as I live. I want to say to any holiness preacher who wants a meeting in this country—even in this town—just come, and any way I can help, I will do so. I see the need of this work, but don't feel able to accomplish it. Friends, pray for me, that I may preach with the Holy Ghost sent down from God. O Lord, send the power just now and baptize every one. Yours for Jesus and His blessed gospel, N. O. SANDLIN.

SISTER HALL'S ADDRESS.

I have been kept at home since our Longtown, Miss., meeting, by my mother's being called away to see my brother at McPherson, Ga., and also by sickness in my family. Mother and daughter returned today, and Monday, Mr. Hall and I leave for Concordia, Kansas. Mail addressed us there, care of Mr. J. H. Hodges, will reach us.

MARY MCGEE HALL.

Columbus, Miss.

WILL INTEREST MANY.

Editor of PENTECOSTAL HERALD.—If any of your readers who suffer from Blood Impurities, such as eruptions, unsightly Pimples, Ulcers, Eating Sores, Eczema, Scrofula, Cancer, Tetters, Swollen Glands, Rheumatism, Catarrh, Contagious Blood Poison, Ulcerated Mouth or Throat, or any other Blood Taint will write us, we will send them, free of charge and prepaid, a trial bottle of B. B. B. (Botanic Blood Balm), a positive specific cure for all Blood Troubles. As you are well aware, B. B. B. has been thoroughly tested for thirty years, and in that time has permanently cured thousands of sufferers, after all other treatments had failed. B. B. B. is undoubtedly the most wonderful Blood Purifier of the age. It is different from any other blood remedy, because B. B. B. drives from the blood the humors and poisons that cause the unsightly evidences of Bad Blood, and a cure is thus made that lasts forever. B. B. B. is for sale by every druggist in the United States, but to satisfy your readers that B. B. B. is a real cure, we will send a bottle free of charge and prepaid, to anyone who writes us. If your readers will describe their troubles, we will give FREE Personal Medical Advice. Ask your local druggist about B. B. B.

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Barboursville, at Meadow
CreekNov. 18, 19
LondonNov. 25, 26
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Preachersville, Ky.

NOTICE.

Pastors desiring the services of Revs. Phillips and Burton in evangelistic work, please address them at 1025 East Breckenridge street, Louisville, Ky.

Our readers will please take notice of the advertisement which appears in this issue of the HERALD. The Swanson Rheumatic Cure is well known to many of our readers who have tried it, and we have never heard of a case that this matchless remedy has failed to relieve, and the writer is satisfied it will never fail if used according to directions. I have reaped the benefit of it myself, and have recommended it to a number of friends, which in every case it has proven to be a great remedy. See what a liberal offer they are making, a sample bottle sent free to any one who will write them for it. Please mention this paper when writing.

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Ten Sets of a Valuable Reference Work at Your Own Price.

Probably no local book event has ever excited so much interest and created such extended comment as the novel distribution of ten sets of that great reference library, the "New National Dictionary, Encyclopaedia and Atlas." The educational value of a library of this character is known to all.

Now an opportunity presents itself which enables each and everyone earnestly desiring this splendid set to secure it at his own price and practically on his own terms. i. e., anyone can bid what he can afford to pay and he may secure one of the sets now offered to our readers.

The bidding should be very spirited, since everyone sending in a sealed proposal whether successful or not, is presented with a very interesting and valuable historical souvenir.

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Address MACBETH, Pittsburgh, Pa.

FULTON, KY.

DEAR BRO.:—Will you allow me to tell the readers of the PENTECOSTAL HERALD something of my work in several meetings recently held? The last report I made you was from McDaniels, Ky. I have heard something cheering from there since I came away. The pastor, Rev. Roy Wagoner, who was sanctified during my meeting in his work, has since gone forth with new strength, and wonderful success is attending his ministry. Many souls have been soundly converted, and several have been gloriously sanctified since he received the baptism of fire and the Holy Ghost.

I came from his work to the Hampton Encampment, Livingston county, Ky. There joined labors with Revs. J. W. Bigham, B. A. Cundiff, and Chas. Royster. The preacher in charge, B. A. Brandon and Rev. Richard McConnell, of the Smithland circuit, rendered valuable service. The meeting proved a success, as the reports already made by others in the columns of the HERALD abundantly show.

I spent a week at Carrsville, and preached in the new and beautiful Methodist Church, erected through the indefatigable labors of beloved Bro. B. A. Brandon. During my stay I was the guest of Bro. and Sister James Rutter. They keep a most excellent hotel in Carrsville and are worthy of extensive patronage. Their kindness, courtesy and hospitality appear boundless, free and cordial. The Lord remember them. I was also royally entertained at the pastor's home by his beloved wife and her sister. Bro. and Sister Stallions also gave us hospitable entertainment.

Bro. Denton and myself were conveyed from Carrsville to Hurricane Encampment by a sanctified ex-Campbellite, a most excellent man, and now a member of the M. E. Church, South. He was with us at Hampton, and electrified the great congregation there by his clear, ringing, courageous and vehement testimony. He married a fine woman by the name of Parker. He took us to his beautiful farm, three miles from Carrsville, and was good to us in many ways, besides taking his nice surrey and fine pair of horses and conveying us all the way to Hurricane. The blessings of God be upon Nimrod Shouse and his pleasant family.

While I was at Carrsville, efforts were made to get my son, Dr. C. A. Niles, to remove from Dawson to Carrsville, and take the place and practice of Dr. Lowry, who had just gone to Oklahoma. I wrote a letter, by solicitation, to my son, asking him to pay a visit looking to a settlement. He came in a few days, and stayed one

night at Hurricane with me, heard me preach, and said, somewhat sadly, it seemed to me, "Pa, you ought to have been a lawyer." Next day, he proceeded on his way, and returned home to Dawson by another route. He still remains there, and will perhaps continue to do so.

The Hurricane encampment had the ministerial services of Revs. B. A. Cundiff, J. J. Smith, Barney Butler, R. Y. Thomas, Chas Royster, B. A. Brandon, and your correspondent.

It was a great success. The number of campers in regular attendance was larger—so it was said—than on any former occasion. The results in conversions, reclamations and sanctifications were likewise unusually gratifying. The finances, it was feared, would fail to reach the usual mark. In this the managers were agreeably surprised. All turned out well. I have been from home since the last week in June, and during that time have witnessed several hundred persons, either converted or reclaimed, or wholly sanctified.

The last meeting was held in a large tent, owned by the pastor in charge of the Wingo circuit, Rev. Wm. Humphreys, a fire-baptized, active, successful man. The meeting surpassed the most sanguine hopes as to depth, breadth and extent.

It was thought that at least 2,000 persons were present at the first Sabbath service. At the last Sabbath many hundreds more were present. The order was, with few exceptions, quite good. I wish I could give some idea of the meeting, but that is impossible. I sent you a good list of names for the HERALD. Bro. Smith did the same. We have agreed, the Lord willing, to return next year, and hold another meeting for the dear brethren and sisters.

People came in vehicles as far as 20 miles to attend the meeting. All was harmony from start to finish. The blessing of God was manifestly upon the meeting.

I am unexpectedly here at the call of some of the leading men of this city, who came up to the tent, hearing me, thought I could do some good, if I could secure a hearing for a few sermons in Fulton. Yates and wife are enroute from Missouri to join and sing for me. I expected their arrival today, by way of Cairo, Ill. They are not here yet. Hope they will come tomorrow. I go next week to Old Camp Ground, three miles east of the city of Mt. Vernon, Ill. Send samples of HERALD to me at that city, and I will distribute the same and take some subscriptions if I can. Blessings on the HERALD and its managers.

Your brother, A. A. NILES.

DEAR HERALD:—I closed my meeting at Duvault Valley, with good results. There were 24 in all regenerated, reclaimed and wholly sanctified. Glory to God. Some remarkable things took place during our revival. Praise the Lord. Our next revival will be at Wesley Chapel, at Hail, Ky. Desire all the readers of the HERALD to pray God to give us victory at that place. Will begin the meeting September 14. I want to glorify God that I am regenerated and wholly sanctified this evening.

R. Y. BURNS.

DOE RUN, Mo.—Dear HERALD: Our Lord has honored His word. Victory rolls on. Glory. Souls have been saved and sanctified. Close here Wednesday night. Yours, W. J. HARNEY.

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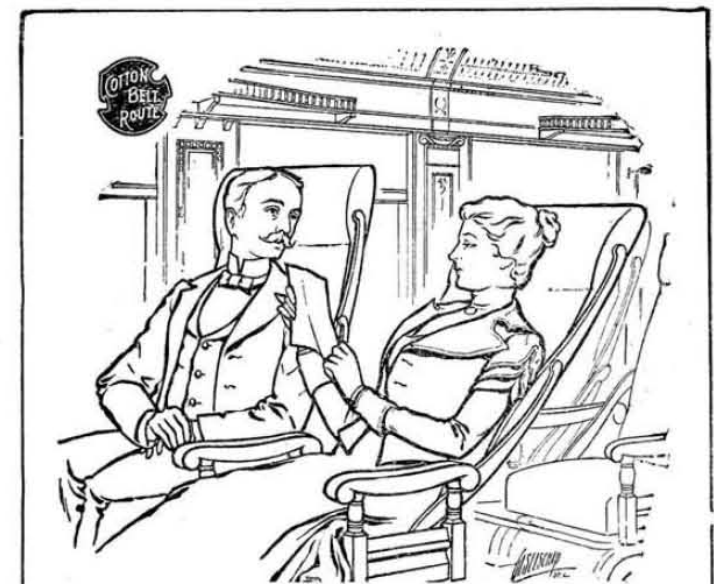
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OF ASBURY THEOLOGICAL SEMINARY

MY SUMMER VACATION.

After the close of a long winter and spring campaign, last June, at Topeka, Kansas, I went to our blessed State Annual camp at Des Moines, and among all the others which I have attended for about a dozen or more years, this was one of the most blessed. After its close, being too tired and exhausted for further work, I remained on the camp ground and attended the Midland Chautauqua which shortly followed. I very much enjoyed the services of Dr. Parkhurst, which were of a high spiritual order, and the session of the Ministerial Institute, mostly led by Dr. Eaton, of Des Moines. Having recalled my summer slate, I went to Godfrey, Ill., for a further rest with a friend, and next I went for a visit with Sister Otto, manager of the Hepzibah Rescue Home, with whom I became acquainted at Mountain Lake Park a few years since. I find this to be a blessed work, and its needs are beyond description. In a midnight meeting with a band of workers I saw the need of just such a work as I had never before dreamed of. The need of such a work is a revelation to tens of thousands of our good Christian people who have never had the chance to see and know what the condition of this submerged class is. I am satisfied there should be money contributed to the work. The home is not yet paid for. It was bought on the payment plan, and God has blessedly helped through thus far, and every payment has been promptly met. It has no endowment to support it, and is sustained by public benefactions, and these are always in order, and furnish a place where thousands of our friends should place some of their money for the Lord.

Union Mission, under the successful management of Bro. M. B. Gott, is doing a blessed work. It was instituted under the blessed ministry of Dr. Caradine some six years since, and has been on an interdenominational basis, and has the confidence of the public generally. It has all these years, and is now, the rallying point for the hosts of holiness. Its ministry is blessed to thousands, and the services continue all the year round, and just now there is a desire to establish a chain of missions on this line in other cities, and the Lord seems to be opening the way. The work is sustained by the benefactions of the people, and there is always a chance to help a good cause by sending aid to this work.

I am to begin my fall campaign this week at Hedrick, Iowa, in their county camp, assisting Bro. J. W. Martin during that meeting.

From there, the next place of battle will be at Topeka, Kansas, and after that, the white fields in various places call for me, and my soul is eager for the fray. Pray for me, that God may give the greatest campaign of my life, and that more souls may be brought to the blessed Christ. Saved fully,

MRS. HATTIE LIVINGSTON.

ROCKY MOUNT, LA.—DEAR HERALD:—Concord camp-meeting closed yesterday, September 11. This was a hard-fought battle, nevertheless God, who answers by fire, gave us a decided victory in favor of holiness. The recording angel above knows all the good that was accomplished in the name of His holy child, Jesus. Bros. H. B. Cockrill, J. S. Sanders, A. R. Hodges assisted by the faithful pastor, Martin

Hebert, did some very earnest and faithful preaching. All these men are full of faith and the Holy Ghost. Souls were deeply convicted under their ministry. The song service was conducted by the writer. We feel better acquainted with the HERALD since we met Bro. Cockrill. Number of professions during the meeting was somewhere between 50 and 75. Yours in Jesus,

NELSON F. HOFFPAUHR.

WILMORE, KY.—DEAR HERALD: We closed at Tyrone last night. In many respects it was a victory. Tyrone is a distillery town. I was informed they had now more than 120,000 barrels of liquor in the bonded warehouse at that place. Enough liquor in this one little town to make all the people in Kentucky drunk one or more times. Allowing ten barrels to the wagon (and that is about what they generally have, at a load) it would take a string of wagons more than 68 miles in length to remove the liquor that is in Tyrone. They have but one saloon in the place, and I want to say for the credit of the town, I saw a few drunk men as you ever find in a saloon town. Some one says, "How do you account for this?" I answer, Many of these people have

taken the blood treatment, and are now standing shouting, "the blood cleanseth us from all sin." One man came to the altar one night under the influence of liquor. He made a profession, but on the following night he came back sober, and came to the altar. That night he claimed Jesus saved him from sin and the drink habit. Quite a number were reclaimed, converted or sanctified. Several joined the church, and more will follow. Many who, to some extent, had grown cold or lost their power, were fired up again, and are now pressing on toward glory. Among others, were Bro. and Sister Baker (the pastor and his wife.) I was in their home a few days, and found them kind, loving, and good. Bro. Baker is a man who loves Jesus and the cause of holiness. I spent the remaining time in the homes of Bros. Tolles and Mountain. They know God, and God knows them. The result is, Jno. 17:3. A thousand blessings upon them and their homes. The Griffy family (Presbyterians) rendered excellent service in the meeting at the organ, in song, and at the altar. Two of them moved during the meeting over into the land of Canaan. To King Jesus be all the glory. Yours against sin and for holiness,

WM. S. MAXWELL.

FROM OKLAHOMA.

DEAR HERALD.—The Camp-meeting at Clear Springs Camp Ground has just closed, after running seventeen days. We had Bro. B. L. Averill, of Hillsboro, Texas, with us nine days in the first part of the meeting. His preaching was very definite, clear and searching, and it had its proper effect, and helped some who had been professing to be sanctified to see they did not have the blessing. These were soon at the altar, digging down and down till they struck bed-rock. Praise God for the straight Gospel. The meeting was a great blessing to the holiness people, as well as to others. The Lord was with us. As a result of the meeting, about 22 were either converted or sanctified, and quite a number reclaimed. Praise His name. JESSE DENISON.

NOTICE TO EVANGELISTS.

The Beebe and Arkansas Holiness Camp-meeting Association would like to correspond with evangelists enroute from Texas to the North, via Iron Mountain and Southern Railway, during the last of August or first of September, 1900. MRS. JULIA A. CLARK, Secretary.

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